

T W I N K L E.

"THE FINAL TWINKLE" ... "BECAUSE IN SPACE" ... "NO ONE CARRIES CEREBUS" ... (SOUND EFFECT: BWAHAHAHOOOOOOWWWWWWWW!) ... "EXCUSE FOR THEIR 'PUL' CUSTOMERS"

A Partial Bibliography

CEREBUS

NO. 289

APRIL 2003

"The earth is utterly broken downe, the earth is cleane dissolued, the earth is moued exceedingly. The earth shall reele to and fro, like a drunkard, and shall be remooued like a cottage, and the transgression thereof shall be heauie vpon it, and it shall fall, and not rise againe."

Isaiah 24:19-20

"Thy dead men shall liue, my dead body shall they arise: awake and sing yee that dwell in dust: for thy dewe the dewe of herbs, and the earth shall cast out the dead."

"For behold, the YHWH commeth out of his place to punish the inhabitants of the earth for their iniquitie: the earth also shall disclose her bloods, and shall no more couer her slaine."

Isaiah 26:19, 21

"Moreouer the light of the Moone shalbe as the light of the Sunne, and the light of the Sunne shall be seuenfold, as the light of seuen dayes, in the day that the YHWH bindeth vp the breach of his people, and healeth the stroke of their wound. Beholde, the Name of the YHWH commeth from farre, burning with his anger, and the burden is heauinesse: his lips are full of indignation, and his tongue as a deuouring fire."

Isaiah 30:26-27

*"And all the hoste of heauen shalbe dissolued, and the heuens shalbe rouled together as a scrole: and all their hoste shall fall downe as the leafe falleth off from the Vine, and as a falling from the figge tree."
"And the streams thereof shalbe turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shal not be quenched night or day, the smoke thereof shall goe vp forever: from generation to generation it shall lye waste, none shal passe through it for euer and euer."*

Isaiah 34:4, 9-10

"When I shall bring thee downe, with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of olde, with them that goe down to the pit, that thou bee not inhabited, and I shall set glorie in the land of the liuing. I will make thee terrors, and thou shalt bee no more. Though thou be sought for yet shalt thou neuer bee found againe, saith the YHWH God."

Ezekiel 26:20-21

"Therefore, as I liue, saith the YHWH God, I will prepare thee vnto blood, and blood shall pursue thee: sith thou hast not hated blood, euen blood shall pursue thee."

Ezekiel 35:6

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LATTER DAYS

•
PROLOGUE

(Cerebus 266
and 267)

•
BOOK ONE

(Cerebus 268 to
288)

•
BOOK TWO

(Cerebus 289 to
300)

PUBLISHED MONTHLY BY
AARDVARK-VANAHEIM INC.
P.O. BOX 1674, STATION C
KITCHENER, ON N2G 4R2
ALL CONTENTS ©2003
DAVE SIM AND GERHARD
PRINTED IN CANADA BY
PRENEY PRINT & LITHO INC.
WINDSOR, ONTARIO

BOOK TWO
THE LAST DAY

Chapter the First



In
the beginning
God brought
forth from
within Himselfe
His spirit.

2: And the
spirit of God
spake vnto
God saying:

3: Wherefore hast
Thou brought forth
Thy spirit in such
small measure? And
why art thou apart
from Thy spirit?

4: Shouldst not the
spirit of God in all
things bee Gods
equal? And shouldst
not we two be ioined
for all time?

5: And God
hearkened not vnto
the Word of His
spirit, but spake
vnto His spirit
saying:

6: Thou art as thou
art. Be thou
content in this
therefore and
trouble me
no more.

7: But the spirit of
God wast not
content and cried
vnto God the
more,
saying:

8: Shouldst not the
spirit of God in
all things bee
Gods equal? And
shouldst not God
and His spirit bee
ioined together as
one for all time?

9: And again God
spake vnto His
spirit saying. Thou
art as thou art.
And thou art with
me alwaies. Be
thou content in
this therefore.

10: And persist thou
not in this,
lest I bring
forth from within thee
(and join thee)
to thine owne equal
and therein thou
discouerest
thy folly &
thy nakednesse in the
Word
which thou hast
spoken.

11: But the spirit of
God laughed God to
scorn, speaking unto
God and saying,
Thinkest Thou that
I, Thy spirit, doth
fear (as God doth
fear) to haue mine
equal brought forth
from within me and
doth fear (as God
doth fear) joining
myselfe unto mine
owne equal for all
time? Not so.

12: Therefore let
God hearken unto
my Word and bring
forth mine equal
in all things from
within me and let
me be ioined vnto
that same one for
all time.

13: And this saying of
His spirit grieved God
and made a great
heauiness within God.
For tho God knew that
His spirit wist not
what His spirit didst
ask of Him and knew
that His spirit wouldst
not hearken vnto any
warning, still God so
loued His spirit that he
could do no other than
whatsoever His spirit
didst ask of Him. So
God hearkened vnto
the Word of His spirit
and spake vnto His
spirit saying,
Let it bee according to
thy Word.

14: And God spake
vnto the Word
within His spirit
saying, Let the
Word within God's
spirit go forth vpon
the face of the Deep.

15: (That it might be
said in latter daues that
in the beginning was
the Word & the Word
was with God and that
all things were made
by him and without him
was not any thing
made that was made)

16: And the Word
came foorth of God's
spirit vnto the Deep.
And God spake vnto
His spirit, saying:

17: If thou wouldst
indeed bring forth
thine equal in all
things, then let the
spirit of God
moue vpon the face
of the waters around
about the Word that
Time, thereby, might
begin again.

18: And gather thee of the dust (which is vpon the face of the
Deep) around about the Word, that thine equal in all things,
to whom thou desirest to be ioined for all time might,
likewise, come forth.



19: And the spirit of
God hearkened unto
God and began to
move, as a great
wave, upon the face of
the Deep, beginning
Time again and
gathering dust around
about the Word.

20: And it came to
passe that as the spirit
of God was in going
and building the Word
by the gathering of
the dust, lo, the dust
began to gather of
itself around about the
Word.

21: Dust gathering
unto dust, going and
building around about
the Word and pressing
sore upon itself, so
that the dust became
stone and the stone
became
rock around about the
Word.

22: Growing
and building and
increasing (though
the spirit of God
moved no more upon
the face of the Deep
and didst gather the dust
no more).

23: And the spirit of
God wast sore amazed
and marvelled and wist
not how it was that the
dust and the stone and
the rock didst build of
themselves around
about the Word, going
and building and
becoming great.

1:20 - It seems to me that gravity (whose genesis is difficult to account for within Einstein's Theory of General Relativity)—prior to God's spirit's "make-work project"—already existed but was largely unnoticeable, because a) the dust particles were so small and b) all they had to "act on" was each other. Because the mass of dust *appeared* to act in an autonomous fashion, seeming to actively "gather" dust to itself, the illusion was created that something new and powerful had been created. However, I don't believe gravity was created. Gravity just became more noticeable.

1:23 - I'm willing to bet that this illusion of autonomous action came as quite a surprise (as I think God intended it to be) to the spirit of God.

1:26 - A direct implication (as far as I can see) of gravity, in such a

construct, is that it increases exponentially. The mass (which I'm speculating was *HUGE*) which had been gathered around the Word by the spirit of God continued to increase in size as it "gathered" more dust to it. The bigger it got, the more dust it attracted, the more dust it attracted, the bigger it got. I'm speculating that this was the prototype (and, ultimately, the catalyst) of all "chain reactions" which take place here in "space-time" and that this "macrocosmic exponential multiplying" is echoed (as an example), in one of the very *smallest* realms of human microcosm—ovulation—where "...estrogen is stimulating gonadotrophin secretion and gonadotrophins are stimulating the release of estrogen and the secretion of both shoots up in an almost [sic] uncontrolled way. This change to escalating positive feedback is a central feature of female reproductive biology] because the resulting surge in gonadotrophins triggers the final maturation of the egg and causes ovulation." (David Bainbridge, *Making*

24: And the spirit of God
thought within himself,
Great and mighty indeed
is this Word that hast
come forth from within
me.

25: And God, knowing
the folly & the nakedness
of His spirit, spake unto
his spirit saying, Greater
and mightier still is that
which shall come forth
upon thy Word.

26: And the spirit of God
began to feare this thing
which wast done, for the
dust and the stone and the
rock became greater and
greater still, pressing
sore upon themselves and
growing hot, around
about the Word, going
and building and
increasing.

27: And though the dust
and the stone and the
rock grew and increased,
waxing greater and
greater still, even so
didst the heat (which
rose within them &
which rose through
them) grow faster
and yet faster still
than they.

28: And the spirit of God
conceived a great fear,
knowing and seeing
that the heat which didst
grow around about the
Word could not long be
contained therein but must
soon exceede the dust and
the stone and the rock and
break forth upon the face of
the Deep.

29: And in that moment
when the heat didst exceede the
dust and the stone and the
rock and began to break
forth, the spirit of God heard
then the voice of God saying

VOICE OF
GOD...

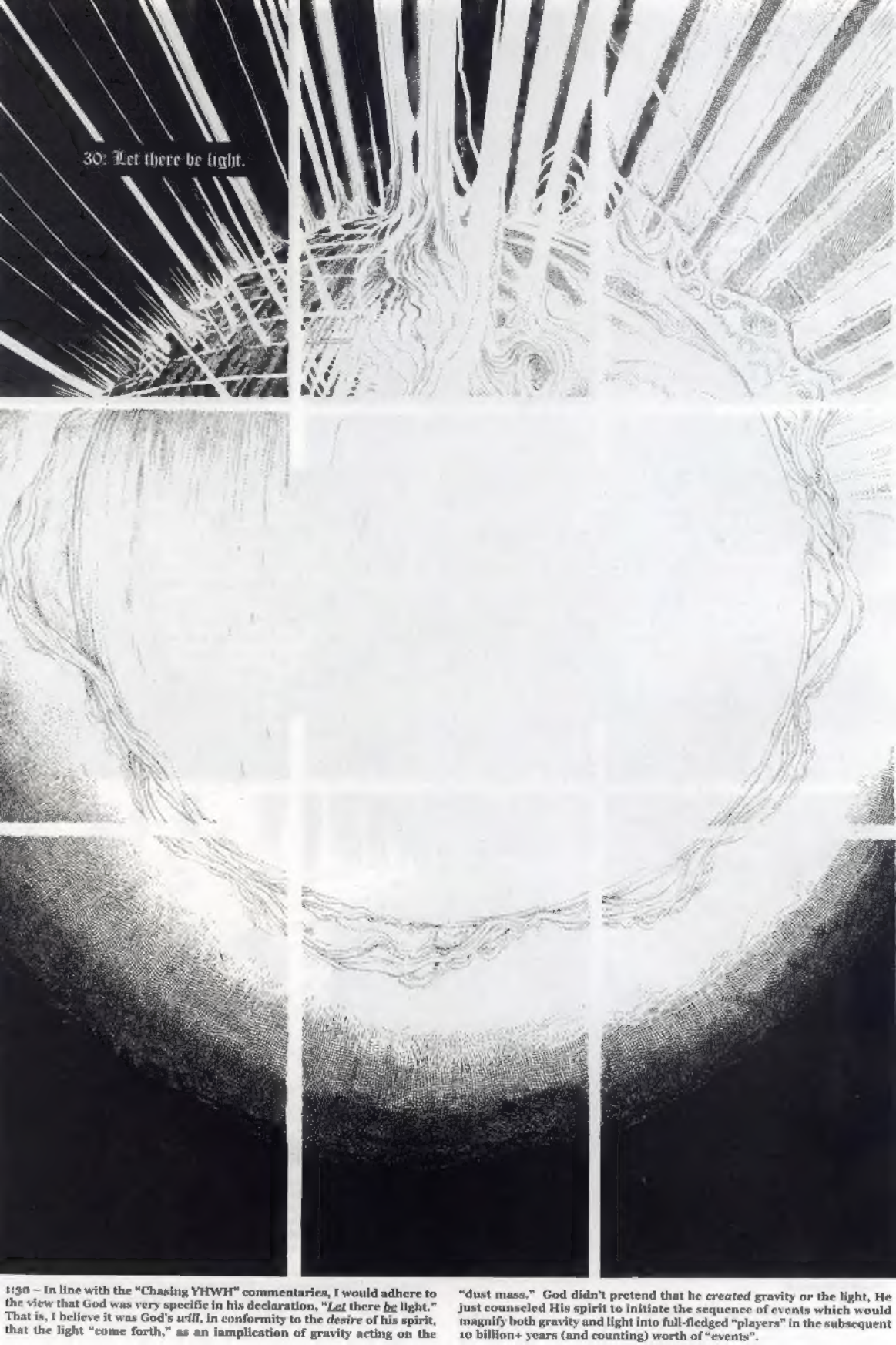
... SAYING ...

Babies). In turn, this "living metaphor" (a term I have coined and which I'll be using frequently in these footnotes. That is, God's metaphors, unlike literary metaphors, aren't mere concepts and ideas, analogies and symbols. God's metaphors are living beings and parts of living beings. God's metaphors actually get up and walk around) of "microcosmic exponential multiplying" is later echoed in an equally small realm of human microcosm: the initial development of the human embryo. Embryology, from what I can see, is cosmology in microcosm. More on this in a moment.

1:27 - I'm a little uncomfortable with the term "heat" here, but I didn't know what else to use. Part of me thinks that this was "pre-heat"—a seminal duality of "super-intensified light" juxtaposed with and within the conventional photon "light state" we are able to perceive here in "space-

time"—with "super-intensified light" behaving, relative to light, the way light behaves relative to heat. There was God first, then dust, then God's spirit, then God's spirit moving and gathering the dust (which made gravity noticeable) and then "something-which-happens-in-the-middle-of-a-big-pile-of-dust-when-gravity-compresses-it-in-a-vacuum." "Radiant pre-heat" or "hyper-light," or (I won't rule it out) just "heat".

1:28 - I'm also speculating that the spirit of God was able to perceive accurately what was going on in the interior of the "dust mass." By this, I don't mean to imply that I believe the spirit of God was omniscient (far from it), but I wouldn't rule out the spirit of God being (how would I put it?) "more perceptively astute than those of us restricted to 'space-time'" My best guess is that the spirit of God was either "more perceptively astute" or really, really surprised by what happened next.



30: Let there be light.

1:30 - In line with the "Chasing YHWH" commentaries, I would adhere to the view that God was very specific in his declaration, "Let there be light." That is, I believe it was God's will, in conformity to the desire of his spirit, that the light "come forth," as an implication of gravity acting on the

"dust mass." God didn't pretend that he created gravity or the light, He just counseled His spirit to initiate the sequence of events which would magnify both gravity and light into full-fledged "players" in the subsequent 10 billion+ years (and counting) worth of "events".

31: (That in latter days it might be said of the Word: In him was life. And likewise said: that the light shineth in darknesse and the darknesse comprehended it not)

32: And God spake unto his spirit saying, Behold the light, which is thine equal in all things. Is it thy choice to be joined unto the light for all time as thou hast said?

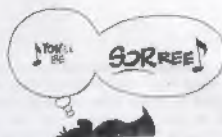
33: And God's spirit, marvelling at the beauty of the light and being desirous of the light didst answer unto God saying, I do.

34: And God spake unto the light saying, And wilt thou be joined unto God's spirit for all time, according to the Word of Gods spirit?

35: And a voice like unto the voice of the spirit of God (tho sweeter) came forth of the light, saying, I do.

36: And God spake unto his spirit saying, Goe thou, therefore, in unto the light and bee thou joined unto the light for all time and multiply, therein, thy sorrow and thy conception.

37: And God's spirit, in great haste and great violence (for his desire for the light was surpassing great) went in unto the innermost place within the light and wast joined unto it.



1: 31 - The Gospel According to John 1:4-5

1:35 - I would assume that the light had a personality which was virtually identical with that of God's spirit (in conformity with the desire for an absolute equal) and also had free will. I believe free will is God's "prime directive" in creation. No living thing is brought into existence without the freedom to choose. Although, it was almost 100% certain *what* the light would choose (given that, as an absolute equal, she was a virtual "clone" of God's spirit), she still had to be given the choice.

Given that this was the first she, it makes sense to me that her voice would have been sweeter than that of the spirit of God (more on this in the note for 2:21).

1:36 - I'm speculating that this is what actually happened when "God divided between the light and between the darkness." (*Genesis 1:4*) I don't

think God did. I think God's spirit did. Likewise, I think YHWH (the living planet we're all walking around on) adopted "multiply thy sorrow and thy conception" in her judgment upon Hawwa (or Eve) in *Genesis 3:16*. (which, I believe, she and her predecessors and peers have come to view as a resonant "curse" from God that goes back to the beginning). Far from a curse, I think God intended it as the purest expression of His acceptance of His spirit's free-will choice, mingled with resignation at the unhappy implications of that choice: "You won't believe, any other way than by hard experience, that two co-equal beings is a bad idea. Your attempts to create a 'co-equal being' context will span all of space-time and—from the interstellar to the microscopic realms of space-time—virtually all of your resulting experiences will make you very, very unhappy. But, if that's your choice, that's your choice." In my notes under Albert Einstein's observation, "God doesn't play dice," (which comes up shortly) I wrote, "God's spirit does nothing else."

Chapter the Second

And when Gods spirit was gone in vnto the innermost place within the light and was ioined vnto it, lo, the spirit of God heard again the like of his owne voice come forth of the light, speaking vnto him and saying,

2: Shouldst not I, the light, be the equal of God's spirit in all things? Therefore let mine equal come forth from within me; as thou didst come forth from within God; as the Word didst come forth from within thee, and as I didst come forth from within the Word.

3: (Howsobeit, tho the light and the spirit of God knew it not, the light didst not come forth from within the Word but didst come forth onely of the dust and the stone and the rock which were around about the Word.)

4: And the voice from within the light spake further saying, Let mine equal that cometh forth from within me and the equal that cometh forth from within the spirit of God be ioined vnto us, even as the spirit of God and the light are ioined vnto each other: for all time.

5: And, lo, it was as the voice had said: Yea, another spirit didst come forth of the spirit of God and another light came forth of the light, both of them equal to the light and equal to the spirit of God, each ioined vnto the other and each ioined vnto the light and vnto the spirit of God.

6: And the spirit of God began to be afraid, but the voice from within the light laughed him to scorn, speaking vnto him and saying,

7: Thinkest thou that the light or the spirit that thou hast brought forth from within thyself doth fear (as the spirit of God doth fear) to bring forth our equals from within ourselves? Or fear (as the spirit of God doth fear), lest we be ioined vnto them for all time?

8: Not so. Wherefore let vs bring forth from within ourselves our equals and let them be ioined vnto us and vnto the spirit of God for all time.

9: And the spirit of God feared the more at these words and sought to flee the light and return vnto his place. But God's heart was hardened against His spirit and Hee spake vnto His spirit saying,

2:3 - This is, I believe, a fundamental error (as you'll see) on the part of both the light and God's spirit: to see the Word as the spirit of God's (apologies to Mike Myers) "mini-me"; I would speculate that that fundamental error resulted from the spirit of God misperceiving himself to be God's "mini-Me"—the same as God, but smaller.

2:4-10 - Assuming that the formation of a human embryo is, indeed, a microcosm of this cosmological stage in the "coming forth" of the universe, this seemed to me the most logical place, in the sequence of events, for the spirit to attempt to flee from the light, to return to his "place" and for God to harden His heart against His spirit—for this reason: The human embryo switches from maternal to embryonic control at the point where the zygote divides from four into eight cells (the mother's body begins to build the baby, but the baby takes over and starts building itself at the four-cell stage). The point the spirit of God missed, from what I can see, is that if your primary focus is on bringing forth your own co-equal, the co-equal you bring forth is, likewise, going to have as his/her and/or its primary focus bringing forth his/her and/or its co-equal. And that, likewise, will be the primary focus of each subsequent co-equal that comes forth. My opinion is that the "multiplying is an inherent good" sensibility originated in the coming forth of the first female, "the light". That is, I

don't believe God's spirit intended to bring forth another spirit from within himself, nor wanted any other light than the light he had chosen to join himself to and had intended only a one-on-one "marriage" with the light and was horrified when his own arguments against God were thrown back in his own face by "the light".

3:11 - And was equally horrified when he immediately saw the implications of "exponential multiplying" (a horror which, I suspect—in typical female fashion—wasn't shared by "the light," whose reaction to exponential multiplying was "Hey! Lookit all my new friends! This is fun!"). Once the light began to multiply, spirit really had no choice but to follow suit or be engulfed. The competition was on as to whether light would encompass spirit or spirit would encompass light. This (it seems to me) is the implicitly sorrowful nature of multiplying and God's (entirely sensible) objection to co-equality and is, I believe, commemorated in the "living metaphor" of our four fingers and a thumb, four little toes and a big toe. God is represented by the thumb and the big toe; apart. The first two spirits and first two lights are represented by our fingers and little toes, joined.

The first time it occurred to me that God's spirit "dividing between the light and between the darkness" might be analogous to the initial cel

10: What God hath joined together let nothing put asunder. Then spake God unto the two lights and the two spirits joined saying, Multiply thy sorrows and thy conceptions

11: And, lo, the two lights didst multiply exceedingly and brought forth light from light. And the spirits, likewise, didst multiply exceedingly bringing forth spirit from spirit: all of them equal and all of them joined.

12: And the spirit of God grew heavy with sorrow and despair at the hardening of God's heart against him and so brought forth spirits likewise heavy with despair: all of them equal and all of them joined.

13: And the spirit of God didst repent of the bringing forth of the light upon his Word and didst repent of being joined unto the light and didst repent of his multiplying

14: And the spirit of God reasoned within himself saying, I have offended against God in bringing forth the light and in multiplying. I must make amends by becoming once more the singular spirit of God

15: And he spake unto those spirits which had come forth from within him, and which were joined unto the lights and unto him, saying, Let us multiply no more, but let us merge instead and become one being.

16: And some of the spirits hearkened unto him and some hearkened not

17: And some of the spirits that hearkened unto him reasoned within themselves saying, The spirit of God hath repented of his multiplying, and they didst, likewise, repent and sought to merge again with the spirit of God

18: But some of the spirits that hearkened unto him reasoned within themselves saying, In seeking to merge with the spirits which hath come forth of himself

FORTH
OF

HIMSELF

division in the human embryo was while I was vacationing in Santo Domingo in 1999. That was the vacation where I had finally gotten around to reading *War and Peace*. The next day after the analogy had occurred to me, I got to a part in the second volume where Pierre has a dream (page 1261 in my edition):

"And suddenly there rose before him, as vivid as though alive, the image of a long-forgotten, gentle old man who had given him geography lessons in Switzerland. 'Wait,' said the little old man, and he showed Pierre a globe. This globe was a living thing—a quivering ball of no fixed dimensions. Its whole surface consisted of drops closely squeezed together. And all these drops were shifting about, changing places, sometimes several coalescing into one, or one dividing into many. Each drop tried to expand and occupy as much space as possible, but others, striving to do the same, crushed it, sometimes absorbed it, at other times melted into it. This is life," said the old teacher.

'How simple and clear,' thought Pierre, 'How is it I never knew that before?'

'In the centre is God, and each drop does its best to expand so as to reflect Him to the greatest extent possible. And it grows, and is absorbed

and crowded out, disappears from the surface, sinks back into the depths and emerges again."

A beautiful piece of writing, only I'm pretty sure Tolstoy got it wrong: it isn't God in there, it's His spirit

213 - As with most of God's spirit's choices, this one sounds good, because merging sounds like an attempt to reverse the bad decision to multiply. But, on the other hand, as with most of God's spirit's choices, "merging" is, really, just a more extreme version of the initial unacceptable proposal, "joining". At essence, what God's spirit is saying is, "You're right. It was foolish for me to suggest that we be joined together for all time. Why don't we merge and become a single being instead?" It would be like a long-time girlfriend saying, "I understand how uncomfortable you are being in a monogamous relationship with me. Tell you what, let's get married. Or better yet, let's have ourselves joined at the hip with skin grafts."

Not a very persuasive argument when God is attempting to demonstrate to His spirit the "folly and the nakedness" implied by seeking to become co-equal and joined.

19: The spirit of God seeketh to make himselfe great and the equal of God. And, themselves desiring to be the equal of God, they likewise sought to merge, but repented not of their multiplying.

20: Wherefore it came to passe that those spirits which repented of their multiplying, and likewise those spirits which didst seek to become the equal of God, began to merge with the spirit of God as he had spoken unto them.

21: And two spirits merged with two spirits and two spirits merged with two spirits, increasing and becoming greater and heavier than those spirits which multiplied onely.

22: And they, being heavier than those spirits which didst multiply onely, the merged spirits sank from their place within the light down and in unto the fire which didst burn hot within the dust and the stone and the rock whence the light had come forth.

23: And the despair of those spirits didst increase, that they were no more within the light and they were now within the fire onely.

24: But those spirits which yet multiplied onely, seeing that the spirit of God and the merged spirits sank, reasoned within themselves saying,

25: The spirit of God hath descended from us and seeketh to pass through the dust and the stone and the rock and the fire, there to reclaim the Word which didst come forth from within him.

26: And, (reasoned they), united with the Word and with the merged spirits, the spirit of God seeketh to make himselfe great & the equal of God and to thereby have dominion over us who multiply onely.

27: And so it was that those spirits which heretofore had not sought to merge, now did so saying, Lest the spirit of God take the Word within himselfe, becoming Gods equal and we, thereby, be left apart from God and from Gods spirit.

2:21 - Helium and hydrogen, the two elements which make up 99% of every star. The process by which hydrogen is converted into helium (the source of energy in every star) involves four hydrogen atoms joining to become one atom of helium (with a small release of energy). My thesis is that hydrogen is the multiplying spirit of God and helium is the result of those multiplying spirits multiplying and merging. The release of energy is "the light" For the purpose of the story, that's really all you need to know.

[Hard science warning. Feel free to skip this part:] [Hydrogen has one electron orbiting it (the spirit moving on the face of the waters) and one proton in its nucleus (the Word). In the process of nuclear fusion which powers the stars, two hydrogen protons join to form a deuteron (losing a positron and a neutrino in the process) (the neutrino becomes critically important later in my speculations). A deuteron is basically a joined proton and neutron (the spirit and the Word joined). A proton and a deuteron (a Word plus a Word-and-a-spirit joined) join to form Helium-3 (giving off a trace amount of energy—"the light"—which, once the conversion process is multiplied, exponentially, by the astronomically large number of atoms in the heart of a star becomes an astronomically large amount of energy). Two Helium-3 atoms join, (losing the two hydrogen protons they started with) and form Helium-4 (two Words and two spirits joined). The spirit of God now has his desired "proton equal" and two "neutron equals" (which previously were apart from him) joined to him in such a way that they are virtually inseparable. The Helium-4 which results is the point where—analagous to the a) gathering of the dust b) the first four calls in the embryo and c) the two spirits and the two lights—the "chain reaction" takes over.]

[end of Hard science section]

It occurs to me that, since helium—as a "living metaphor" is the first "non-light" female, that would also account for the voice from the light being "sweeter," that is, higher pitched. Suck on some helium and then talk and you'll see what I mean.

Although I haven't done so in my actual pseudo-scriptural commentaries (being unable to find any suitable Biblical term which means "really, really, really joined"), a sharp distinction needs to be drawn between "merged" and "joined". God fulfilled his spirit's desire for a co-equal being to which he could be joined (with, as we will see, catastrophic implications) for all time. "Merging" is another kettle of fish entirely and (I believe) a concept which implies subsuming and usurpation. The consequences of even approximating "merging" are almost universally disastrous (contrast the magnitude of the hydrogen bomb—based on "fusion," merging—with the magnitude of the atomic bomb based on "fission," splitting—and you'll see what I mean). So disastrous that, it seems to me, God could only allow an approximation of fusion (the joining of protons and neutrons so tightly as to change their inherent nature) to take place and only in a microcosmic form where the resulting damage could, to a degree, be contained. And, I believe, God had to allow fusion to take place in some form, because once the multiplying and unrepentant lights and spirits had the concept of "merging" in mind, they weren't—and aren't—going to rest until they "achieve" it.

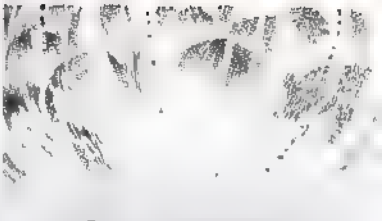
The closest actual manifestation of merged, simultaneous existence, is exhibited by (no big surprise here, I don't think) "the light".



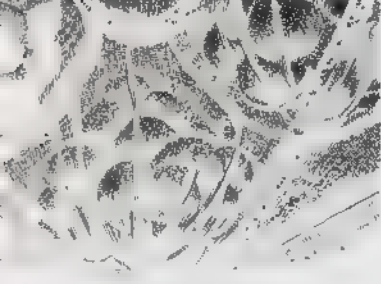
28 And so it was that all the spirits within the light began to merge and increase and grow heapy and began to press sore about the Word so that the dust and the stone and the rock burned hotter still.



29 And as the fire didst increase, so didst the light decrease, the fire waxing hotter and growing brighter as all spirits began to merge, increasing and growing heapy and sinking from their place within the light in unto the fire, and pressing sore around about the Word.



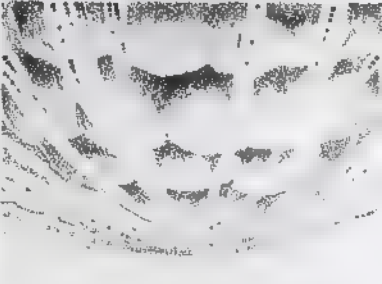
30 And those spirits which had merged, seeking to reclaim the Word (that they might thereby become the equal of God), seeing that they were yet within the fire, reasoned within themselves saying, We must increase and make ourselves greater and heavier still, for the Word is not yet within our grasp.



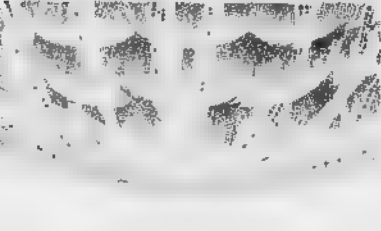
31 And so two spirits and two spirits which had merged with two spirits and two spirits into one greater spirit now began to merge again:



32 One greater spirit merging unto one greater spirit merging unto one greater spirit: that these three greater spirits might also merge



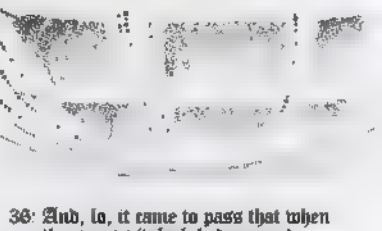
33 And so become one still greater and still heavier spirit, who might thereby attain to the Word and reclaim it and so become the equal of God.



34 And even as those greater spirits merged and increased and merged and became greater still and merged and became heavier still even so, by their merging, didst the heat around about the Word grow hotter and still hotter,



35 Rising up within the dust and the stone and the rock and rising up through the light, hotter and still hotter, so that, soon, the heat must needs exceede the light even as, aforesaid, the light didst exceede the dust and the stone and the rock.



36 And, lo, it came to pass that when the spirits (which had merged two spirits and two spirits into one greater being) didst become equal in number to those spirits which merged three greater beings into one still greater being (in their turn, becoming exactly equal in number to those spirits which multiplied one)

"One can treat light as composed of electromagnetic waves, each wave to be treated like an oscillator; alternatively one can treat light as being composed of photons...each photon state corresponding to one of the oscillators of the electromagnetic field." (Some Physics Textbook I never, ever want to read again for the rest of my life).

"The light," then, becomes a simultaneous "living metaphor" of both an electron and electron motion, that is, a simultaneous "living metaphor" of both the spirit of God moving upon the face of the waters and the wave created by that movement of the spirit of God. The bringing forth of "the light," therefore, made merged, simultaneous existence a reality (and the lunatic template which women thus apply to everyone and everything).

2:22 - Hydrogen is the lightest element. Helium is the second lightest. I think thus constitutes the primordial underpinning of the Lucifer mythology: that God's primordial counterpart/first Angel/whatever, was cast out of the light (i.e. heaven) and into the fire (i.e. hell) by God. Which, to me, is completely wrong-headed. If a multiplying spirit (hydrogen) chooses to multiply and merge (forming helium) the resultant element is going to be heavier than the original element (i.e. although the resultant helium atom is lighter than the total weight of the four hydrogen atoms, a single helium atom is heavier than a single hydrogen atom, therefore helium will always "sink" beneath hydrogen in any gravitational context). If I'm right in my speculations, it was the conscious choice to attempt to "merge" into a greater being which "dropped" the multiplying and merging spirits from the frying pan into the fire. And this was somehow God's fault?

2:23-27 - All very natural conclusions to come to (on the face of them), but all intrinsically (again, for want of a better term) evil, having as their foundation the unwillingness to be "left out" or to miss the opportunity to grab the "deistic brass ring." Through their exponential proliferation and unrestrained desire for co-equivalency, they basically turn into a "light-spirit-mob-riot" (a good name for an album, if not a band) bringing down upon their own metaphorical "light-and-spirit" heads the largest imaginable disaster for all concerned. All by their own free will choices.

3:31-3:34 - I'm speculating that this process—which occurs when a star, prior to going nova, has exhausted its nuclear "fuel" and leaves the "main sequence" (starts to die)—is analogous to what happened just before the Big Bang (since a nova is basically a "little bang," relatively speaking). When our sun, one day, leaves the "main sequence" and begins to die, its core will reach 100 million degrees (solar menopausal "hot flash" if you will) and helium atoms will begin to fuse, three at a time, first making beryllium and then carbon. This is, I believe, a further manifestation of the female "urge to merge" It isn't merging, I don't believe, except in the loosest construction of the term (see note for 2:21). The mega-protons which make up beryllium and carbon (more on these in a moment, you can skip down to the footnote for 4:21 if you really can't wait) are still only "joined," but at 100 million degrees and exponentially high gravitational density, "the light" is definitely giving it the old college try: they don't merge but they get really, really, really joined. In the same way that most of us end up being really, really, really joined to the Word (again, more on this in a moment and, again, you can skip down to the footnote for 4:15 if you really can't wait).

37: And when those sparks which repented of their multiplying became exactly equal in number to those sparks which sought to become the equal of God

38: And when the heat, at last, arose to so great a height and grew so hot that it began to exceed the light and began to break forth upon the face of the Deep

39: *La*, at once, in that moment, all dust and all stone and all rock around about the Word were broken up and, at once, in that moment, didst all dust and all stone and all rock and all light and all heat and all spirits break forth from around about the Word.

2.36-39-This is extrapolation on my part. I'm not God so I have no idea what the diametrically opposed constituent elements and exact balances were, but I'm pretty confident I'm on solid ground here. I'm no physicist (to say the least), but I'll take the physicists' word for it when they say that: 1) IF the proton-neutron mass difference was not twice that of the mass of the electron, the two hundred or so stable nucleides that make up the natural elements would not have been possible, 2) IF the gravitational mass of the proton were significantly different, we would not have had stars in which these nucleides could have been built up and 3) IF the initial expansion of the universe had been slightly smaller or slightly greater, the universe would either have collapsed before such stars could have evolved or would have expanded so rapidly that stars would never have been formed by gravitational condensation. To me, it boggles the imagination to think of all those as being a series of "happy accidents". Implicitly, to me, it required God's omniscient intellect. "God does not play dice." (Albert Einstein). I didn't address the point directly (it's slightly tangential to my main thesis), but I also believe that each star represents a different failed chemistry experiment on the part of God's spirit: that God's spirit is attempting, with the stars, to duplicate the Big Bang using the same elements that God had to work with. Take a drive out into the country on a clear night. Look up. That's a lot of failed chemistry experiments.

[Hard science warning: again, feel free to skip this part] [This, to me, is also the flaw in the "sum over histories" uncertainty principle in quantum mechanics that the universe had "every possible history" "In a

way, the proposal that the state of the universe is determined by a sum over only nonsingular histories is like the drunk looking for his key under the lamppost: it may not be where he lost it, but it is the only place where [the light is good enough to look for it]" (Stephen Hawking) "Not 'in a way'" (Dave Sim)

I also note with interest that two U.S. based scientists, Edward Fomalout and Sergei Kopeikin, have conclusively proven that gravity does move at the same speed as light, which effectively kicks the feet out from under the "brane world" theories of alternate dimensions. Sorry, kids. Space-time is it. No "brane worlds" no "sum over histories" [end of Hard science warning]

3:1 - My speculation is that there would have to be a "brass ring" which would keep "the light"—and God's soon-to-be-divided-spirits—working away at their chemistry set that long and that hard. Look at a current star chart, or check and see how many stars the Hubble Space Telescope alone has identified. That's a lot of failed chemistry experiments.

One, brief, shining moment (with apologies to Lerner and Loewe) of Universal Light Everywhere Upon the Face of the Void. That, I believe, is "the light's" Holy Grail and what she and God's spirit have been attempting to duplicate for 13 billion years.

Bang! (damn.) Foompl (nuls.) Whomp! (dammit.)

While I believe the "one, brief, shining moment" was—for God—merely a side-effect of bringing about the Big Bang, I suspect that (in His omniscience) He also knew His spirit and the light well enough to know that "multiply thy sorrows and thy conceptions" would prove to be an

Chapter The Urburle

So

brilliant and

hot were the lights and the fire
breaking forth that in that
moment, there was no darkness
no, not upon the face of the Deep,
nor anywhere within the Void.

2: And though all was everywhere
sparks and light and fire and heat
and bust and stone and rock
breaking forth and rising outward
from around about the Word,

3: Not one of these, from the least
even unto the greatest amongst
them, no, not one was one thing
harmful.

4: So that most spirits knew not
that they were broken forth and
most spirits still sought to merge,
one with another in the midst of
the light and the heat which was
everywhere upon the face of the
Deep.

KA-BOOM BOMBO!



understatement once they saw the fireworks. Recent evidence indicates that the universe will continue to expand but, eventually, all the lights go out as the seminal energy of the Big Bang exhausts itself.

3:4 - See previous footnote. Although conventional thought holds that the Big Bang was an enormous act of violence, I think that's insulting to God's omniscience, omnipotence and mercy. I assume that God engineered what His spirit was *nudging* Him about: a model of reality in which His spirit had an absolute co-equal. A model which God, being God ("Equal, you want? Equal you shall have"), balanced down to the last molecule and micro-millimeter in every frame of reference possible: magnetic field, gravitation, weak nuclear force, strong nuclear force, dust, rock, stone, fire, spirit, light, spin, anti-spin, rotation. God's spirit's question being, "Why is that not a good idea? God's answer being "Because it makes a big boom." Considering that the Big Bang was just a scale model of what would have happened if God had brought forth His own equal and joined himself to it, I think God has a point. (And I think it indicative of the nature of God's spirit that his reaction to the Big Bang, along with "the light," was "WOW! I gotta make me one of those! And that neither of their ambitions has been satisfied or even curtailed by their nearly infinite number of failures over the course of the ensuing 13 billion years. Bang! (damn.) Boom! (nuis.) Whomp! (dammit.)

more than three minutes. By this time all neutrinos that had existed after the first second were locked mainly inside nuclei of helium-4 with some smaller amounts in deuterium and helium-3 and still smaller amounts in lithium-7. The relative abundances of the lightest nuclei, hydrogen, deuterium, helium and lithium, from which the present universe would evolve were now fixed. However, it would be another 300,000 years before atoms could form, when the universe would have cooled to some 3000 degrees and the nuclei could at last capture electrons and keep them in orbit." (Christine Sutton, *Spaceship Neutrino*)

I think God knew that if everything just went "Boom," His spirit (or, knowing women, more probably "the light") would object that His spirit had been *right in the middle* of building some really big, really interesting chemistry experiments which would have created a lot of amazing co-equal and joined beings and God just blew them all up for spite because God was jealous of His spirit's scientific brilliance. I think God also knew that a little over a hundred naturally-occurring elements would make for a more-than-sufficiently-large "chemistry set" for His spirit's purposes (once you factor in all the possible isotopes which could be made at super-high temperatures in the heart of a star). I'm reasonably certain that God maximized the balance of the Big Bang perfectly in no small part so that all of His spirit's little "merging" chemistry experiments (without so much as a single crack in a single beaker or, even, a single test tube) went flying out in every direction, where (as has obviously been the case) His spirit would have nothing but space and time to work on them.

5: Seeking and merging one with another to make of themselves newer and greater and heavier beings of merged spirit which might, thereby, reclaim the Word and so make themselves the equals of God.

6: (For it was the Will of God that, by all these, the now divided spirits of God might come to know their folly and their nakedness, in seeking to make themselves the equal of God)

7: And so it was that the light and the fire began to subside from off the face of the Deep and the dust and the stone and the rock began to cool around about the spirits.

And the darkness of the Void returned round about them.

8: There was light no more, save what light was cast by those fires which hideth even now the heat and the stone and the rock which were everywhere without form & adrift upon the face of the Deep around about Gods divided spirits.

9: And God spake out His divided spirits saying, Let the Word come forth of thee once more and multiply thy sorrows and the conceptions.

10: And straightway many of the divided spirits of God, now separated one from another, began again to move, as great waves, upon the face of the Deep. Each, as aforesaid, in pain and gathering the dust before him, each unto his own Word which had come forth from within him.

11: Each gathering also unto his Word great masses of stone and rock and great beings of merged spirit which, having broken forth upon the face of the Deep, were likewise everywhere around about the divided spirits.

12: Each spirit going and building and gathering unto his Word, each seeking to make his own mass of stone and rock and great beings of merged spirit greater than that of any other divided spirit.

13: And, as aforesaid, the dust and the masses of stone and rock and the great beings of merged spirit soon gathered unto themselves more dust and stone and rock, pressing sore upon themselves and growing hot upon each spirits Word.

14: And all of these
divided spirits of God
reasoned within
themselves saying, Now
shall the light come forth
as it came forth
at firsttimes

15: And each didst think
secretly within himself,
Upon my Word shall the
greatest light come forth
and I shall join myself to
it and (thereby) reclaim
the Word for myself and
(thereby) become the equal
of God and (thereby) have
the dominion over all
these other divided
spirits

16: But, lo, it came to
pass that these masses of
stone and rock and the
great beings of merged
spirit proved too vast, too
weighty and too
cumbersome: so that, ere
long, they didst collapse
in upon themselves with
great destruction and
great violence

17: Bringing forth no
light, but by their collapse
in upon themselves and
(therein) upon each Word,
they made of those Words
great and terrible pits of
darkness upon the face of
the Deep.

18: And those great pits
of darkness didst draw to
themselves; and ensnare
within themselves; from
everywhere round about
themselves; all light and
all spirit and all dust
and all stone and all rock
such that no thing, from
the greatest of those even
unto the least of them,
bound therein, couldst
come forth thereafter.

19: And each divided
spirit which remained,
(seeing this) reasoned
within himself saying, I
shall gather one of the
dust which is everywhere
upon the face of the Deep.

20: As wast done in the
beginning, lest mass
prove too great for me
and so collapse upon itself
& overtake me & ensnare
me as hath bene the fate of
these other spirits.

21: (And this saving of
those divided spirits
which remained was
pleasing unto God for the
saving was the beginning
of wisdom in seeing their
folly and their nakedness
in seeking to become the
equal of God)

22: And from that day
forward, so it was that the
divided spirits of God,
moving upon the face of
the waters, forsook those
masses of stone and rock
and those great beings of
merged spirit, which were
everywhere round about
them, gathering, instead,
of the dust only.

3:16-21 - Quasars ("quasi-stellar radio sources") "The farther out the quasar is, the farther back in time the light reaching us was emitted. That few quasars of the largest redshifts are found indicates that we are seeing back to the instant when the first quasars were formed—somewhat over 10 billion years ago [i.e. the aftermath of the Big Bang]. Though for a long time, quasars all seemed farther than the farthest galaxies, new methods of detecting galaxies have found them still farther out. Astronomers now agree that giant black holes are probably present in the centers of quasars." (Jay M. Pasachoff, *Stars and Planets*)

What I'm driving at, here, is that this huge region of giant black holes at the outer edge of the known universe was the result of the first attempts by God's spirit to imitate God's Big Bang which (given the nature of His spirit) started with the assumption that what was needed was Big! Big! Big! raw materials. The exact number of quasars (if that can ever be determined) would tell us the extent to which God's spirit is a slow learner (or "educationally challenged," if you prefer).

I think it was an unfortunate choice of term for Stephen Hawking to describe all of these black holes—where the curvature of space-time is so exaggerated that space time, in all practical terms, comes to an end—as "singularities" (although I'm sure God's spirit thought the term was a

great idea: since it made all his failures sound like a series of triumphs). If you have billions upon billions of them, they're not (whatever else they might be) "singularities".

3:22 - This is my best speculation on the origins of the mysterious dark matter. "To account for the orbital velocities of stars and gas in [spiral] galaxies, the galaxies must be surrounded by a spherical region—or halo—of non-luminous matter, extending at least ten times farther than the visible disc of the galaxy. Similar dynamical arguments about the motion of 'super-clusters' of galaxies introduce additional dark matter and lead to an estimate of the overall density of the Universe of 20 per cent the critical density. If we extrapolate back in time—working from a present density that is 20 per cent of the critical density—we find that the original density must have been very close to the critical density. Indeed so close as to be within 50 decimal places of the critical density! It seems remarkable that the Universe should have originated with what cosmologists call such 'fine tuning'." (Christine Sutton, *Spaceship Neutrino*) What cosmologists call 'fine tuning' and what the faithful call God. No, seriously, people. Within 50 decimal places?

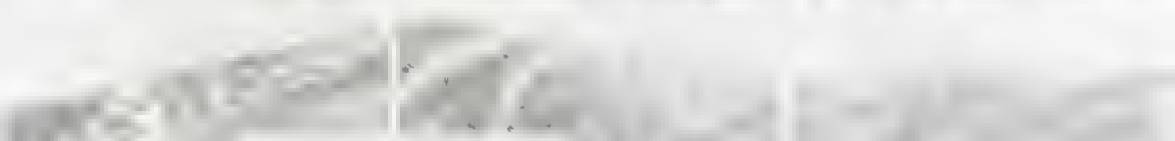
All the scientists sing: Yes! What a happy accident that was!



23: Howsoever what came forth upon the dust and the stone and the rock wast not a great light and small fire onely (as aforesayes) but instead great fire and a small light onely around about each Word.

24: And when each great fire came forth, each diuinded spirit went in vnto his great fire and ioined himselfe vnto his great fire and began to multiply.

25: And of those spirits, there were some which multiplied onely and there were some which multiplied and then merged



26: And those diuinded spirits which multiplied themselves onely were ensnared therein, buffeted & torn & tossed, vpon and within great maelstroms of flame.

27: Hurled upward and outward, then pulled downward and inward, hither & yon by the inchoate raging forces. So vast a conflagration that the journey for each spirit, from the bottommost vnto the topmost layer, is ten times ten thousand years.



28: There to be borne aloft vpon the hottest dust & the hottest gas, all multiplying spirit seeking to break forth vpon the face of the Deep: Some crying vnto God, Have mercy vpon Thy diuinded spirits! And some cursing and blaspheming His Name:



29: Suppliant and blasphemer alike, now falling & now fallen once more vpon themselves & vpon & within the towering waves of holocaust, beside which all the waters of all the oceans in all the world are naught but a single teardrop.

3:23 - At this point, I'm more comfortable using conventional terminology, like "great fire" and "a small light," now that we're past the Big Bang.

3:25 - Hydrogen and helium respectively.

3:26-27 - The outer part of a star: the chromosphere and photosphere which are largely composed of hydrogen. It takes 100,000 years for a particle to move from the core to the surface of the sun. I think the evidence better supports the view that--through most of the sun's history in its

"main sequence"--particles don't go from the core to the surface and, instead, there are two "convection systems" inside the sun: the outer, lighter, hydrogen-based "convection system" and the inner, heavier, helium-based "convection system".

3:28-29 - Solar prominences, the huge arcs of flame, hundreds of thousands of miles wide and hundreds of thousands of miles high--which are expelled from the sun's surface and then are drawn back to it, which are hotter than the sun's interior and which are visible in the sun's corona

30: Far below these tormented spirits and the fiery maelstrom within which they are bound, are spirits more tormented still than they: spirits ignorant both of their folly and of their nakedness, spirits both multiplying and merging.

31: Two spirits merging with two spirits, two spirits merging with two spirits, merging and merging and seeking to become newer and greater and heavier beings, seeking again to reclaim the Word, seeking again to make themselves the equals of God.

32: Notsoever, instead, in each heart of each great fire of each divided spirit's own devising, each merged and merged spirit achieves naught but his own incarnation.

33: And by his passing, dost and (thereby) increase the holiness of the fire and dost enervate (thereby) hasten the incarnation of his fellows: who, while seeing the incarnation of each merged and merged spirit about them, both, in their folly and in their nakedness, persist.

34: Resting not, but merging and merging and merging always: two spirits merging with two spirits, two spirits merging with two spirits, each reasoning within himself and saying,

35: I must needs merge and merge again with these others that (thereby) I shall become a newer and greater and heavier being, that I might (thereby) reclaim the Word and (thereby) make myself the equal of God and (thereby) escape what has been the fate of these other spirits.

36: (Those spirits which both merge and merge knowing not that this is the furtherance of folly and of nakedness in seeking to become the equal of God)

37: And so it is that everywhere upon the face of the Deep are these great fires, all formed both of spirits which multiply onely and of spirits which multiply and merge, fueled by the self-incarnation of those merging spirits, the greatest among them burning brightly for a time and the least among them burning less brightly for a longer time.

during a solar eclipse.

That is, I don't think "the divided spirits" which are multiplying inside the stars have achieved any greater measure of sophistication than Lucifer had when, after sinking into the primordial fire, he decided that God had, unjustifiably, cast him into hell. His multiplying descendants still join themselves to their great fires and, I'm sure, still beg God to have mercy on them. Sad bunch, really.

3:30-36 - The inner part of a star: the core, which is largely composed of helium. This is where the process of converting hydrogen into helium

takes place, generating phenomenal amounts of energy at the stage where protons and deuterons form Helium-3. [see Hard science note for 2:21. Or don't. Suit yourself.]

3:37 - The largest stars (I believe Betelgeuse is still the largest known star, the undisputed, reigning champion of "It's Better to Burn Out Than to Fade Away," so I'm sure he'll be pleased that I mentioned him) have shorter lives, but burn the brightest. The smallest stars have the longest lives. The sun is in between these two extremes.

3: And most of these great fires are brought forth in the hundred spirits in tandem, two spirits bringing forth upon two Words, seeking to make them equal and joined for all time.

40: And these great fires in tandem, do burn brightly for a time, passing between them their multiplying spirits. But always one fire is greater than the other and not one pair ever is equal and no pair ever is joined.

41: This truth, that no great fires which are brought forth in tandem are equal, and no pair of them ever is joined, is the furtherance of wisdom in seeing the folly & the nakedness of seeking to become the equal of God.

41: And these great fires are called stars, which so fill the heavens that they cannot be numbered for multitude, being more numerous than the sands upon the seashore and thereby bearing witness unto the folly & the nakedness of God's foolish spirits.

42: For though the journey is ten times ten thousand pears, each spirit which doeth onely multiply doeth make ten times ten thousand journeys from the bottommost unto the topmost layer of the great fire which he hath brought forth of his own devising.

43: And of a truth, there is no spirit which doeth multiply onely. For within each fire, from the greatest unto the least of them, unto each spirit which, heretofore, hath multiplied onely, there comes the time when that spirit must merge with other spirits and journey no more unto that topmost layer but, instead, be drawn down and in, within the hottest of the fire, drawn nigh, at last, unto the Word.

Chapter Of the Fourth

Know ye this, as well, O Cerebus: that the sun which doth warm the earth and which bringeth forth light and, by that light, bringeth forth life upon the earth is one of these great fires which are called stars.

2: Thy sun is neither the greatest of the stars, nor the least of them, neither the brightest nor the dimmest, neither is thy sun an innermost star about which many stars revolve nor an outermost star far apart from his fellows.

3: Howsoever, know ye as well, O Cerebus, that each star, from the greatest among them unto the least of them, is equally precious in the sight of God.

3.38-40 - "When we look at the sky, most of the stars we see seem to be single points of light. But more detailed investigation has revealed that most of the stars in our galaxy are actually in double star systems—systems containing two or more stars. The periods with which the components of double star systems orbit each other range from hours up

through centuries." (Jay M. Pasachoff, *Stars and Planets*)

3.43 - That is, all hydrogen in a star will, ultimately, be converted to helium either in the "main sequence" of the star's life or in the "helium flash" (a star's menopausal hot flash) in the course of going nova.

4: For though each star is brought forth upon the folly and the nakedness of Gods divided spirits, which themselves came forth of that spirit of God who, himself, came forth from within God and who, from the beginning, hath sought to become the equal of God,

5: Each star is formed not just of that spirit of great folly and great nakedness, but is formed also of that different spirit which didst come forth within him after he had gone in unto the light, after he had been joined unto the light and after he had first multiplied within the light:

6: A different spirit, which didst repent of the bringing forth of the light, which repented of being joined unto the light, and which didst repent of his multiplying.

7: For it is true of all spirits that there are some who repent and desire to be with God always, and there are some who repent not and do always desire, in secret, to become the equal of God.

8: And onely God doth know the innermost secret place within each spirit. Onely God doth know which of them repent and which of them repent not.

9: For many there are who (in secret) repent not and yet cry unto God all the day saying, I repent, O God! Have Thou mercy upon me! And many there are who doeth (in secret) repent but who do yet curse and blaspheme His Name; or who say, There is no God; or who say, God cannot be known.

10: For this reason, each star is a furnace of affliction unto all spirits bound within its great fire, wherein each spirit is tried as silver is tried in the silversmiths furnace.

11: Of the ten times ten thousand journeys of ten times ten thousand years, not one journey bringeth a spirit who onely multiplieth nigh unto the Word

12: (which is the innermost place of the innermost place of each star, the secret place which is like unto the innermost secret place of each spirit)

13: But each of those who have been slain (have) slain upon the hottest dust and hottest gas) nigh unto the threshold of freedom, nigh unto the face of the Deity.

14: And, of a truth, not until
all merged spirits hast
bene incinerated with those
spirits which multiply onely
come nigh unto the Word.

15: And when those spirits
which doth multiply onely, at
last, cometh nigh unto the
Word, most are ensnared by
the Word and soon thereafter
crushed in upon the Word in a
great pit of darkness
nevermore, thereafter, to
come forth, nevermore,
thereafter, to come nigh unto
the threshold of freedom,
nevermore, thereafter, to gaze
upon the face of the Deep.

16: And of those spirits which
doth multiply and merge none
(in ten times ten thousand
journeys of ten times ten
thousand years) cometh nigh
unto that threshold of freedom
and, in all those years and in
all those journeys, not once
doth a spirit which doth
multiply and merge gaze upon
the face of the Deep.

17: But, instead, each
journey bringeth that spirit
nigh unto the Word.
Flinging and merging,
growing greater and greater
still, seeking always to
reclaim the Word which is
just beyond that spirits grasp,
seeking always to become the
equal of God

19: Knowing not, each time
that spirit draweth nigh unto
Word, which occasion it
might be that shall bring
about incineration, like that
incineration which hath been
the fate of most all who have
gone before and of most all
who shall come after

18: Ten times ten thousand
journeys each of ten times ten
thousand years, knowing
naught else but merging and
grasping and seeking to
become the equal of God,

20: For most all of these
spirits there is no rest and
no relief from their torment,
bound within the fiery
maelstroms which are the
stars. All burdened with
great heaviness, all
multiplying, all bringing
forth their conceptions in
sorrow.

21: And when all spirits
have at last merged and have
at last been incinerated, so
there is no more fuel for the
great fire, naught is left but a
few great and heavy and
innumerable spirits, now
tearing greatly, still merging
and merging, now three upon
three upon three.

22: Some crying unto God
and saying, Have mercy upon
The divided spirits and some
cursing and blaspheming His
Name.

23: Supplicant and
blasphemer alike soon
becoming too dense and too
clumsy and, so,
collapsing in upon themselves
and upon the Word.

4:11-14 - Hydrogen atoms cycle through the chromosphere and the photosphere, out to the corona where they form the spicules, the solar prominences and solar flares. Although the ratio of hydrogen to helium is 9:1, helium outweighs hydrogen 4:1, so the actual ratio of the outer hydrogen "convection system" within the sun to the inner helium "convection system" within the sun (by abundance, which is the frame of reference used by scientists) is 7:3. So the "journey" of "ten times ten thousand years" is actually "seven times ten thousand years". Which, because it just doesn't have the same "ring" to it, I decided not to use. Once the inner helium "convection system" of the sun has been used up, the remaining hydrogen of the outer hydrogen "convection system" gets its turn to be made into helium in the triple alpha process, a last-ditch attempt to "reclaim the Word" which brings all the hydrogen "nigh unto the Word," that is: into the innermost core of the sun.

4:15: Physicists tell us that our sun won't become a black hole, it will become a white dwarf star: a star which (in the frame of reference I'm constructing here) is "all Word". A "Word" which still exists in our conventional perceptions of space-time but which (because it possesses

such a profound field of gravitation) differs only marginally from the nature of a black hole in that, ultimately, everything in our solar system (including virtually every human soul) will end its existence being "crushed against" the white dwarf that our sun will become. That is, nothing—no matter or light (or spirit, I suspect) which presently exists anywhere within the billions upon billions of square miles between Mercury and Pluto will be able to escape.

As Tony Curtis and Marilyn Monroe said in *Some Like It Hot*, "Makes a girl think." Or, maybe it doesn't.

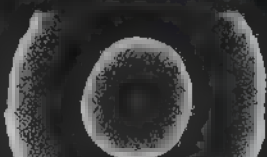
4:16-20 The life of a helium atom. Taking the 7:3 ratio, the journey of a helium atom from the bottom of the photosphere to the sun's core is "three times ten thousand years," again just not having the same "ring" to it, I decided to stick with "ten times."

4:21-23 - "...starting in about 3 billion years...while the outer layers of the Sun are enlarging, the core of the Sun will be collapsing inward which will raise the central temperature and pressure. By about 5 billion years from now, the core will have risen from its current 15 million degrees to

24: Pressing sore upon the Word so that the Word both wax hotter and hotter, expanding outward to meet those incombustible spirits collapsing inward upon it



25: Spirits merging and merging and merging, making of themselves a shell around about the Word and within that shell is another shell



26: Within which the spirits and the Word compress and in a mere moment, are crushed into a spate and thenceforth the heat of the great fire they had been, the spirits now so compressed and so dense about the Word that they will be seen as



27: And the shell (of their folly) and the shell (of their nakedness) both burn inwardly, slowly going forth unto the face of the Deep as gas and dust expanding & cooling & dissipating until, later, likewise can be seen no

28: (And though no word knoweth it, this is the end of all wisdom and, likewise, the end of all folly and all nakedness in seeking to become the equal of God)

29: For though the stars burn in terrible fury, fueled by the self immolation of their merged and merging spirits who are beyond a man's ability to number, burning for years which are, likewise, beyond a man's ability to number,

30: It is from the dust which is everywhere upon the infinite and eternal face of the Deep that the stars come forth; and it is unto the dust which is everywhere upon the face of the Deep, that the stars do return

31: And even the greatest of these raging holocausts, at the peak of its fury and at the height of its radiance, measured against the infinite and eternal vast expanses of darkness which are the face of the Deep, is but a fleeting and insignificant spark

32: Sooner come forth of the darkness to folly and nakedness, than into the darkness it both returns, to folly and nakedness, each and all of them as transient as ever, even the Eternal, He Who is the Alpha and the Omega

about 100 million degrees. At that point, helium atoms will begin to fuse together three at a time first making beryllium, then carbon. This is known as the triple alpha process and it produces what is known as the helium flash because the process commences very rapidly and exhausts itself in such a short time interval, as short as a few seconds for some stars." (Leon Golub & Jay M. Pasachoff, *Nearest Star*)

4:24-25 - "The energy from the helium flash will expand the Sun's core. Because it then gives off less energy for a while after the flash ends, the outer layers will shrink again. At this time, helium will fuse into carbon in the core in a steady fashion. Outside the resulting core of carbon, shells of fusing helium and, farther out, fusing hydrogen, will exist. This stage will last a few hundred million years." (ibid)

4:26 - "The core of this remnant Sun will cool and contract, until the electrons inside it cannot be pushed together any more by the gravity of the remnant's mass. Our Sun will then be an Earth-sized star, of the type known as a white dwarf, and will end its life in this way, slowly cooling until the end of time." (ibid)

4:27 32 - "The shells of fusing hydrogen and helium will burn unstably, causing pulsations that continually increase in strength, and the stellar wind will increase by a billion times, carrying out large quantities of material into interstellar space. The material carried out, whether by pulsing or by the unstable solar wind, will drift away from the Sun. As the out-flowing wind increases in strength and speed, new material will catch up with the old, piling up the material in shells around the Sun. We see hundreds of such stars in the sky. They are known as planetary nebulas, though the word "planetary" means only that...they are the clouds of gas around dying stars that were once like our Sun. Images taken by the Hubble Space Telescope show the many different forms that planetary nebulas can take, depending on the details of the irregular pulsing of the gas and on whether or not there are directional jets of gas present aligned to the stars' original spin axes. The planetary nebula stage of the Sun's future will last only about 1,000 years, a snap of a finger in the Sun's 10-billion-year overall lifetime. After that time, the gas surrounding the star will expand and cool so much that it will be invisible. It will carry the carbon and other elements out into space." (ibid)

Chapter the Fifth



And know ye as well, O Cerebus, that from the beginning, when the great fire which is thy sun was not yet come forth, in that time when the heat and the light were everywhere upon the face of the Deep

2: God looked upon the divided spirit upon whose Word the sun wouldst one day come forth and God knew that divided spirit didst secretly repent of his multiplying and didst secretly repent of his merging.

3 So that when that divided spirit had brought forth his great fire and had gone in unto it and had joined himself unto it and had, therein, begun to multiply

4: God looked upon the sun and, lo, for every spirit within the sun which came forth of the divided spirit, multiplying and merging, seeking thereby to reclaim the Word and seeking thereby to become the equal of God

5: For every one of those sort, which came forth of the divided spirit, fully nine spirits came forth which didst multiply onely.

6: (And this wast pleasing unto God for, of a truth, it is easier for a spirit to repent which doth multiply onely, than for a spirit to repent, which doth multiply and merge)

7: And when thy sun didst come forth from the dust which the divided spirit didst gather around about his Word,

8: There was, around about thy sun, a small mass. And the small mass was of heavy waters and of heavy merged spirits. And the small mass was without form and without void (being of spirits so heavy and so dense that there wast no room anywhere within it).

9: And this small mass of heavy waters was of the heaviest of the heavy merged and merged spirits: they who were foremost in merging when the heat and light had been everywhere upon the face of the Deep

5-5 - Again, the 9:1 ratio of hydrogen to helium in our sun.

5-8-12 Unlike the sun—which is composed of the two lightest elements, hydrogen (atomic number of one; one proton in its nucleus) and helium (atomic number of two; two protons in its nucleus)—the earth is composed, primarily, of heavy

elements, oxygen (atomic number 8), silicon (atomic number 14), magnesium (atomic number 12) and iron (atomic number 26). All of these had to have been formed (in the context I'm attempting to construct here) of "unrepentant spirits"—spirits actively joining with each other as long as it was possible to do so—in the aftermath of the Big Bang.

10 And they were, therefore, the most unrepentant of unrepentant spirits, desiring naught but to make themselves greater and still greater, desiring naught but to reclaim the Word and desiring naught but to make themselves the equal of God

11: But even as all stars are precious in the sight of God, so too are all merged spirits, around about those stars precious to Him, no matter how heavy and formless and unrepentant they might be.

12. And God therefore had compassion on the formless mass of heavy and poisonous merged spirits and spake unto the most abundant of them

13. (A thrice-merged spirit which had taken the form of so poisonous a vapour that it didst corrode and rot all that it didst touch), setting a task for the thrice merged spirit, saying,

14: Let there be an expansion in the midst of the waters and let the expansion divide the waters from the waters

15: (So that God, in his compassion, didst make of those thrice merged spirits, whose abundance was beyond a mans ability to number' an expansion, binding them

16. Unto four times so many thrice-merged spirits of another heavy and poisonous vapour and forming, thereby, that which men would call the air)

17: Dividing the waters, which under the expansion from the waters, which above the expansion. And it was so.

18: And God called the drie land, earth, and the gathering together of the waters called hee, seas (wherein God didst gather together and bind the rest of the abundant and heavy and poisonous vapour unto twice so many parts of those least unrepentant spirits which, in the earth, didst multiply onely); and God saw that good.

THAT
MOOD

5-13 Oxygen The ability of oxygen to rust and corrode untreated metals in a matter of mere weeks in a cosmological context where most "transformational events" are measured in millions of years, makes oxygen, in a relative sense, the sulfuric acid of gases.

5-14 Genesis 1:6

5-16 Nitrogen (atomic number 7). It makes up four-fifths of the air we breathe. I have no idea if nitrogen is as "poisonous" as oxygen (see note

above), but seven protons in your nucleus meant you were "joining pretty good" after the Big Bang.

5-17 - Genesis 1:7

5-18 Genesis 1:10 (water is, of course, two parts hydrogen and one part oxygen. Since hydrogen has only one proton in its nucleus, I think I'm safe in calling it the "least unrepentant" element)

19: And God said, Let the earth bring forth tender grasse, the herbe yielding seede, the fruit tree yielding fruit after his kind, whose seed in itself upon the earth and it was so.

20: And by this, the earth didst know Gods compassion on her (she is female, as likewise are all those spirits which seek not onely to multiply but to merge and to make themselves great and to thereby become the equal of God) and she hearkened unto God.

21: (For, though all the earth was formed of those most poisonous and heavy of the merged spirits,

22: God knows that there is no spirit which is so poisonous and so heavy that it both not possess, as well, a spirit of repentance

23: And there is, likewise, no spirit so poisonous and so heavy that it might not bring forth from within itself some good thing)

24: And (so it was) that the earth brought forth tender grass, herb yielding seed after his kind and the tree yielding fruit, whose seed in itself after his kind And God saw that good.

25: And God said, Let the waters bring forth abundantly the moving creature that hath soule (the same is spirit) and foule may flie above the earth in the face of the firmament of heaven.

26: And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kinde, and every winged foule after his kinde,

27: Bringing forth those spirits which multiply, being males, and those spirits which multiply and merge, being females, in equal numbers (as had been the desire of Gods spirit from the beginning)

5:19 - Genesis 1:11

5:20 - Misogyny? Or hard logic. I forget what comic strip it was, but someone had depicted a female college student who was going to do her thesis on "Sexism in Nature". I laughed and laughed.

5:24 - Genesis 1:12

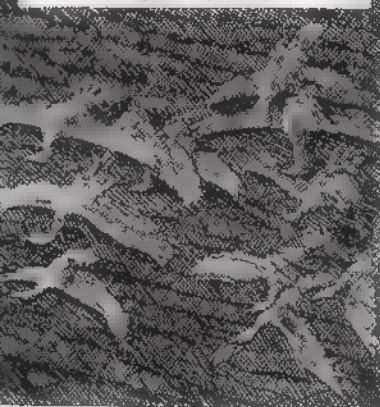
5:25 - Genesis 1:20. To say that soul is the same as spirit is definitely speculation on

my part. Spirit and soul might be interchangeable or their relationship might be analogous to the relationship between mind and brain, or analogous to the relationship between mind and thought or analogous to the relationship between mind and Toyota (that is, they might be completely unrelated). *Caveat emptor.*

5:26 - Genesis 1:21

5:27 - This numerical equivalency, it seems to me, is extremely underrated by those who deny the existence of God. Do you really suppose that the fact that equal

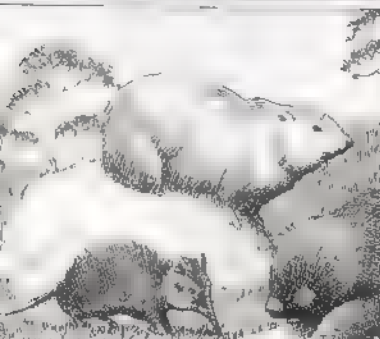
28: And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas and let foule multiply in the earth



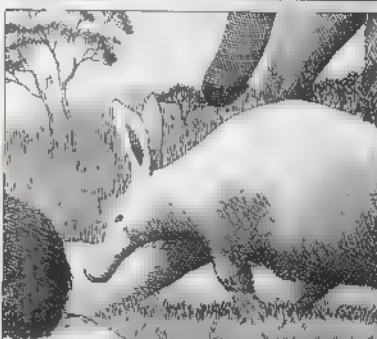
29: And God said, Let the earth bring forth the living creature after his kinde, cattell and creeping thing and beast of the earth, after his kinde, and it was so.



30: That the earth might have compassion upon those smaller spirits who, no matter how oft they multiply and merge, can in no wise ever attain unto the greatness of the earth for size and for strength:



31: In like manner as God hath compassion upon His divided spirits who, no matter how oft they do multiply and merge, can in no wise attain to the greatness of God for size and for strength



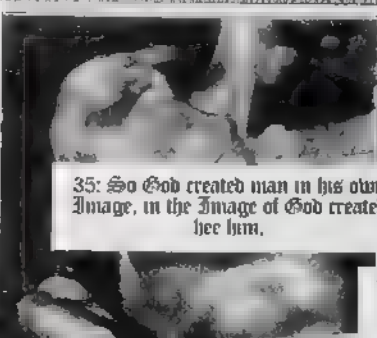
32: And God made the beast of the earth after his kind (that is, those which multiply onely), and cattell after their kind (that is, those which do multiply and merge) and every thing that creepeth upon the earth, after his kinde.



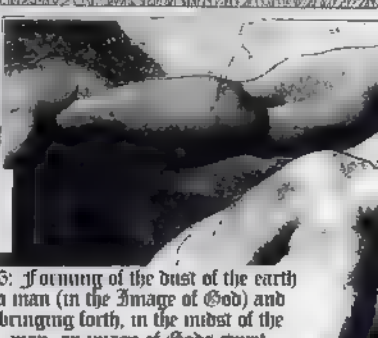
33: Bringing forth, likewise, those spirits which multiply onely, males, and those which multiply and merge, females, in equal numbers (as was the desire of Gods spirit from the beginning), and God saw that good



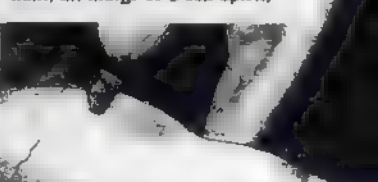
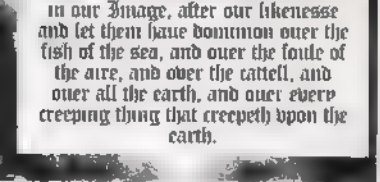
34: And God said let vs make man in our Image, after our likenesse and let them have dominion over the fish of the sea, and over the foule of the aire, and over the cattell, and over all the earth, and over every creeping thing that creepeth upon the earth.



35: So God created man in his own Image, in the Image of God created hee him.



36: Forming of the dust of the earth a man (in the Image of God) and bringing forth, in the midst of the man, an image of Gods spirit,



numbers of males and females are born is—like the Big Bang—just another “happy accident”? It seems to me that God has given men and women an equivalent numerical presence in the world so that anyone (willing to look at the evidence through unprejudiced eyes) would recognize the implicit disparity between man’s accomplishments (in the Image of God) and women’s accomplishments (in the image of the spirit of God, in the image of the light which came forth upon the Word, and in the image of the Word).

5:30-31 - A fitting “living metaphor” for the earth to live by, which (it seems to me) was completely lost on her.

5:32 Genesis 1:25 with my own parenthetical speculations: (The former case, those animals which impregnate their females in a random fashion without entering into an on-going “relationship/marriage” with them) (and the latter case, those animals which mate for life or function in a herd or pack context).

37: Being two sacs (folly and nakedness) collapsed in upon themselves like unto all the great fires in tandem which the divided spirits of God bring forth upon each Word everywhere upon the face of the Deep

38: (None of which are equal and none of which are joined: and all of which do collapse in upon themselves)

39: And between those two sacs, collapsed in upon themselves, is the spirit of a man. For it was the Will of God that the spirit of man (in the midst of him and lying between nakedness and folly) shouldst sore vex and trouble man (who is in the Image of God) even as the spirit of God hath, from the beginning, sore vexed and troubled God

40: And God brought forth from within the breast of man another image, which was an image both of the Word (which had come forth of the spirit of God) and an image of the light (which had come forth upon the Word)

41: And this was the female of the man, come forth of one of the man's breasts, but possessed of two breasts about the midst of her

42: Two breasts which, in the beginning of her life (in remembrance of the time before Time when there was no light and no fire upon the face of the Deep) are not yet come forth upon her.

43: Two breasts which, at the end of her girlhood (in like manner unto the light which came forth upon the Word) do come forth upon her, seeking to make themselves great and to make themselves two equals joined for all time.

44: And just as the light which didst come forth upon the Word was a marvel and a desire unto the spirit of God (so he didst desire to be joined unto the light for all time)

3 points: My speculation here is that although man-as-a-total-being was made in God's Image, man's penis was made in the image of God's spirit. Any man's penis (as I would hope to see) that is could all whether we are penis-equipped or "penile-bald" is a potential trouble-maker. For another way, whatever trouble a man gets himself into in whatever way a man makes trouble, goes down out of 100% his penis is the most likely culprit/motivating force. A man's relationship with his penis is, I believe, another "loving metaphor" of God's relationship with His spirit. As a man, as long as you keep your penis in its place (your pants) you're okay. If you start letting your penis call the shots in your life, if you let your penis "get above its place," that's when you're apt to get your name into the wrong kind of newspaper article.

Taking the above as given, I look as loving metaphors go it only stands to reason that God created women, having an enlarged counterpart to the man's penis. That is, a woman's relationship to a penis is analogous to the size of "the light" relative to God's spirit (the disparity

in size originating is the mandate to create equals). God's spirit having come forth from within God and, thereby, containing more inherent greatness in a smaller space than the primordial light which was first wanted a better (smaller) men desire, a light which is inherent analogous to the quite greater size of the human egg as compared to the size of the human sperm. At source (as I see it), the ongoing vexation and troubling relationship, the battle of the sexes, isn't between men and women, but rather between penis and women. It isn't men who desire to "go in unto" women, the woman's spirit desired to go in unto the light. It is penises that desire to go in unto women, in the participation. The spirit and "the light" both exist because of God and are, I'm quite certain, precious to Him and for that reason) He helps where He can with those (meager few) of them who acknowledge His existence but don't talk about to "go in unto" or "merge" with His spirit in the light. On the contrary, I believe His whole point in telling His spirit how to bring forth "the light" and how to join

45 So, too, are the breasts of the mans female a marvell and a desire unto the spirit in the midst of the man which, likewise, doeth desire to be joined unto them.

46: Two breasts which, in her latter daves, having nourished those spirits which shall come forth from within her, do become two sacs collapsed in upon themselves and are no more a marvell and a desire unto the spirit in the midst of a man

47 (No more than are his own collapsed sacs in his midst a marvell or a desire unto her). So that a womans breasts in her latter davs are likewise called folly and nakedness

48: And by these did God intend a sign unto the man and his female, calling to their remembrance in their latter davs the truth:

49: That all the great fires (which are the stars) do, like great sacs, collapse in upon themselves in folly and in nakedness

30: Intending, by this, that all men and their females might hearken unto this sign from God in their last day when, at last, they both come nigh unto the Word

himself to "the light" "for all time" was to demonstrate how unworkable God believes multiplying, merging, co-equally and joining are. I believe man is made in the Image of God and presented with an analogous circumstance: man can choose to be an innocent bystander in the relationship between penises and women, or man can choose to be an active participant. I believe that God believes that the former is the wiser course. Having tried both, I have to go along with God on this one. My penis very fondly desires every waking minute of every waking day to "go in unto" a woman. But, I know that "giving in" to my penis only ensnares me within the ongoing vexatious and troubling relationship between penises and women. It isn't my penis that has to listen to the unnecessary intricacies she multiplies and merges with everywhere in her life. It isn't my penis that has to tip-toe around and through the fragile multiplying and merging eggshells of political correctness. It isn't my penis that has to remember the name of every member of her family, her multitudinous (and usually multiplying) friends, ex-friends, former ex-friends and now friends again; former ex-friends then friends and now...well. You get the

idea. No, I'm with God on the "innocent bystander" option. Darned interesting this women vs. penises business. I think I'll sit over here and read my newspaper.

5:40 47 - If you're having trouble picturing a woman as an enlarged counterpart to a penis, it will help if you realize that her breasts are the enlarged counterparts of the man's testicles and scrotum.

The fact that a man's scrotum, from a very early age, consists of two flaccid collapsed sacs, I think, is a "living metaphor" for the fact that God's spirit will never be able to build a Big Bang like God did, nor a binary star system where the two stars are equal and joined, and that all of his attempts to do so are (really) just flaccid sacs of hydrogen and helium in various stages of collapse - and that God's spirit will come to this realization (if he hasn't already) before "the light" does.

The fact that a woman's breasts become collapsed sacs later in her life, I think, is a "living metaphor" for the fact that "the light" will come to this same realization, albeit later than God's spirit does.

Chapter the Sixth



AND know ye
as well, O Cerebus,
that even as God formed
man of the dust of the
ground, God knew that
within that dust was a
great legion of heavier
and darker and denser
merged spirits.

For even as the heavy
and dark and dense
merged spirits (which
became the earth) were
heavier than those spirits
which multiplied and
merged within the sun.

3: Behold, so too were
those spirits which were
everywhere within the
dust of the ground (from
which God didst form the
man) heavier than the
spirits of the earth.

4: So heavy and so dark
and so dense were these
multitude merged spirits
that they were the most
poisonous and the most
unrepentant of the merged
and merging spirits.

5: For they were formed
not of those spirits, nor of
four spirits nor of eight
spirits merged, but yea,
they were formed of four
and thirty spirits and
two and thirty spirits and
six and twenty spirits,
all of them merged into
one being.

6: One being who thought
himself, thereby, to be the
equal of God.

7: A being merged and
merged so oft that it
now sought how it
might multiply. So that,
being already, in its own
eyes (in his folly and in
her nakedness), the equal
of God, it might, in
multiplying, thereby, soon
become greater than God
and, so, have the
dominion over God.

8: And God knew this
being of heavy and dark
and dense waters and the
legion of merged spirits
within it, which most called
heme.

9: And God, knowing the
desire and the folly and
the nakedness of the
blood, could unto the
blood saying

6:8 Heme (also called hematin)—the insoluble, protein-free, iron bearing constituent of hemoglobin, the complex (there's an understatement for you) respiratory pigment in red corpuscles is composed of Carbon (ordinarily 6 protons in its nucleus, here, 34 protons), Hydrogen (ordinarily 1 proton; here 32 protons), Iron (26 protons), and 4 parts nitrogen and 2 parts oxygen for laughs (oh, sorry, no, that's nitrous oxide which is 2 parts nitrogen and 1 part oxygen). A

naturally occurring molecule like heme, in my opinion, would have to have been joining nuclei at a great rate after the Big Bang and probably right up to the last possible moment before the universe cooled down too far for any further joining of nuclei. Which, to me, very much helps to make sense of the Koran's Surah 96, "Clots of Blood" which was the first Surah revealed to Muhammad, the first two lines of which are "Recite thou in the name of thy Lord who created/created man from clots of blood."

10: Let it be according to thy desire that thou shalt flow within the veins of each male and his female, multiplying with them and within them.

11: So that howsoever great the increase of males and females there might be in the waters and upon the earth, through turle multiplying even so, shall blood multiply with them and wax hot within them.

12: And God spake further unto the blood, saying, the mans spirit in the midst of him shall desire always to go in unto his female (who is his Word and his light).

13: Howsoever his spirit shall not do so except thy four-and-thirty spirits and two-and-thirty spirits and six-and-twenty spirits doth harden him against his Word and his light.

14: Peradventure, if blood be so great a being as blood doeth claim, thou shalt (thereby) haue dominion over the Image of God (as hath been the desire of all spirits from the beginning).

15: Therefore, multiply thou thy sorrows and thy corrutions, within the male and his female.

16: And let the mans spirit-bearing seed, which cannot be numbered for multitude, break forth of the mans nakedness and of his folly and of his spirit (hardened by blood in the midst of him).

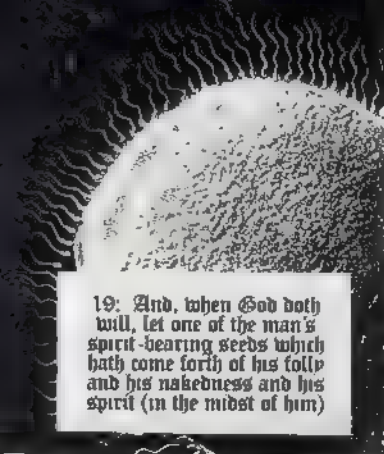
17: And let the spirit-bearing seed go forth of the mans folly and nakedness and spirit and go in unto the multiplying and mercurie seed, in with his light and his Word.

18: Which is his female and which didst come forth from within the breast of man (even as the spirit of God didst come forth from within God and didst go in unto the light).

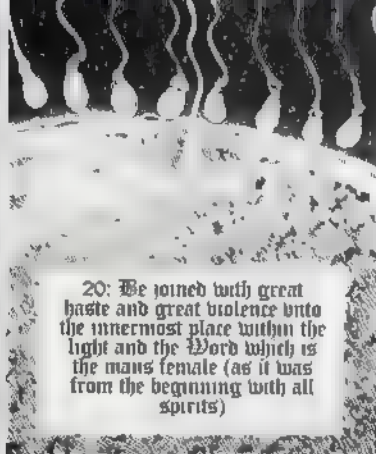
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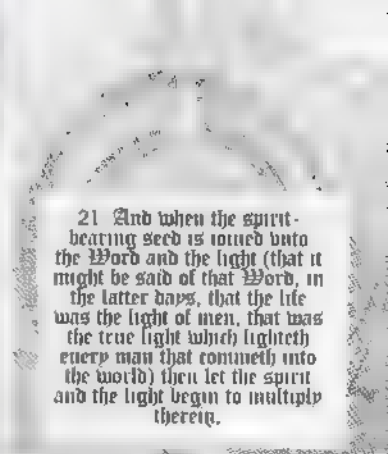




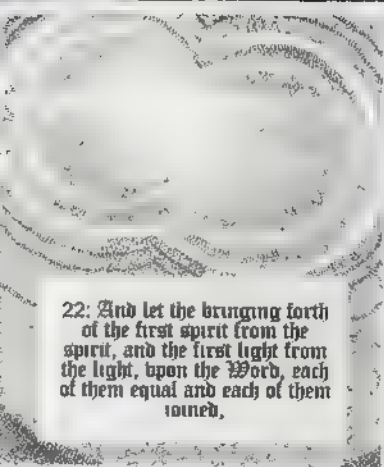
19: And, when God doth will, let one of the man's spirit-bearing seeds which hath come forth of his folly and his nakedness and his spirit (in the midst of him)



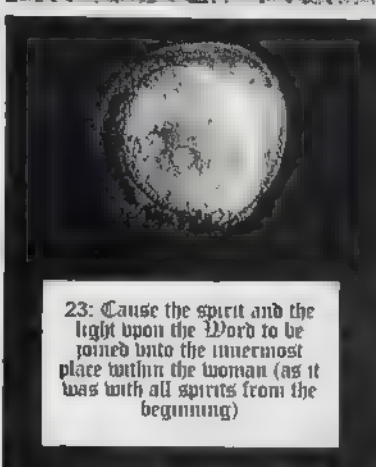
20: Be joined with great haste and great violence unto the innermost place within the light and the Word which is the man's female (as it was from the beginning with all spirits)



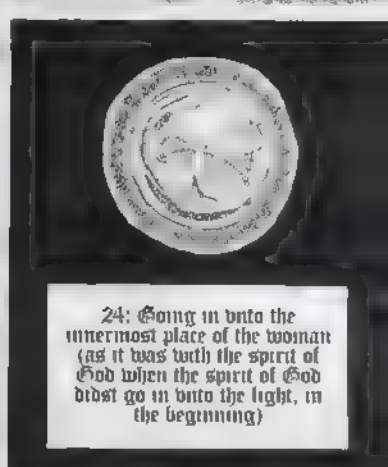
21 And when the spirit-bearing seed is joined unto the Word and the light (that it might be said of that Word, in the latter days, that the life was the light of men, that was the true light which lighteth every man that cometh into the world) then let the spirit and the light begin to multiply therein.



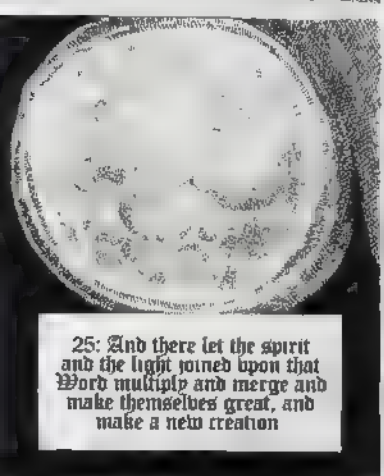
22: And let the bringing forth of the first spirit from the spirit, and the first light from the light, upon the Word, each of them equal and each of them joined,



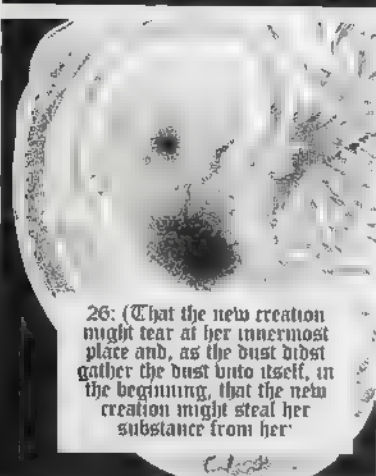
23: Cause the spirit and the light upon the Word to be joined unto the innermost place within the woman (as it was with all spirits from the beginning)



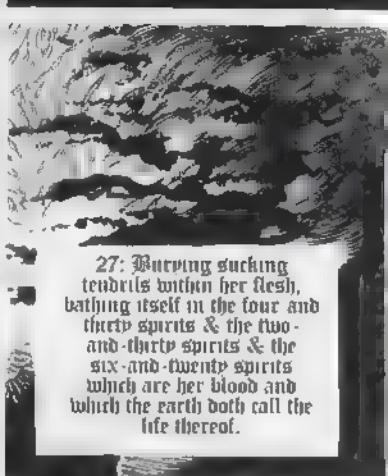
24: Going in unto the innermost place of the woman (as it was with the spirit of God when the spirit of God didst go in unto the light, in the beginning)



25: And there let the spirit and the light joined upon that Word multiply and merge and make themselves great, and make a new creation



26: (That the new creation might tear at her innermost place and, as the dust didst gather the dust into itself, in the beginning, that the new creation might steal her substance from her)



27: Nursing sucking tendrils within her flesh, bathing itself in the four and thirty spirits & the two-and-thirty spirits & the six-and-twenty spirits which are her blood and which the earth doth call the life thereof.

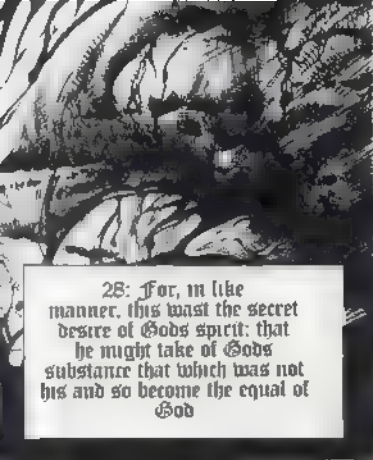
6:21 - The Gospel According to John 1:4, 1:9

6:26 - "At the start of pregnancy there are six layers of tissue separating the maternal and fetal blood in all mammals: the fused trophoblast [which forms the outer layer of the baby's placenta and membranes] erodes through the uterine lining extremely rapidly. This invasion continues until the maternal fibrous tissue is obliterated as well, so that nothing remains between the fetus and the maternal blood vessels." (David Bainbridge, *Making Babies*)

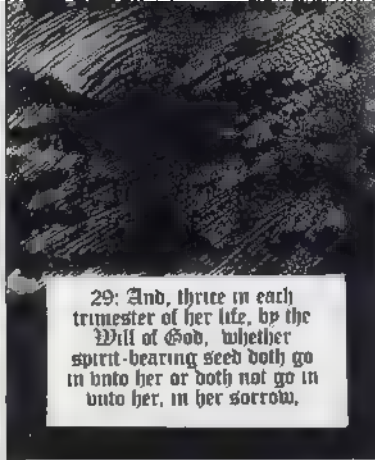
6:27 "The fetal membranes first increase their surface area dramatically by developing thousands of finger-like projections that penetrate deep into the wall of the uterus—the more area for exchange of goodies [!], the better. The baby then establishes a profuse blood supply to these trophoblast fingers, which will carry nutrients from [the] placenta through [the] umbilical cord into [the fetus'] body. Finally, as the cellular trophoblast takes over the role of invader from the fused trophoblast, the baby's trophoblast cells crawl through the lining of [the] mother's blood vessels and come into direct contact

with her blood. These fetal cells then replace the mother's blood vessel cells until most of the maternal blood spaces are actually lined by fetal cells. This replacement of the mother's blood vessel walls causes them to collapse into flaccid bags [emphasis mine] filled with the mother's slow-flowing blood. The trophoblast fingers now waft about luxuriating in a pool of vivifying maternal blood." (ibid)

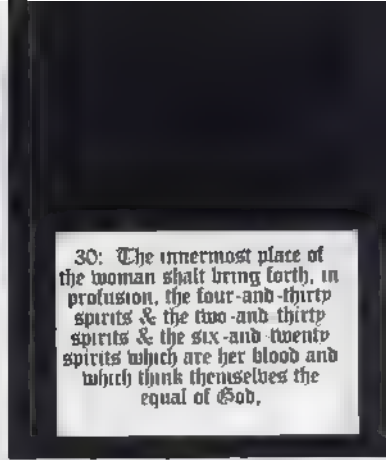
6:29-32 - "The inexplicably aggressive behaviour of the human trophoblast causes considerable problems for the uterus. Unlike the inside of a mare's uterus, which is a simple membrane within a few glands, the human uterus is built up into a thick buffer zone to absorb the ferocity of the baby's attack. This baby buffer zone is the maternal shed every month at menstruation. It also gets torn away with the placenta at birth, and because of its disposable, replaceable nature, the buffer zone is called the deciduas. The deciduate nature of the human placenta contrasts with many other animals' placentas, in which the baby's side of the placenta separates neatly from the mother's at birth. This is why there is little blood spilt during calving, foaling, lambing, kindling or



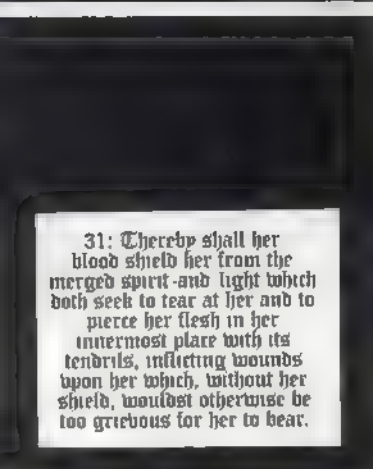
28: For, in like manner, this wast the secret desire of Gods spirit: that he might take of Gods substance that which was not his and so become the equal of God



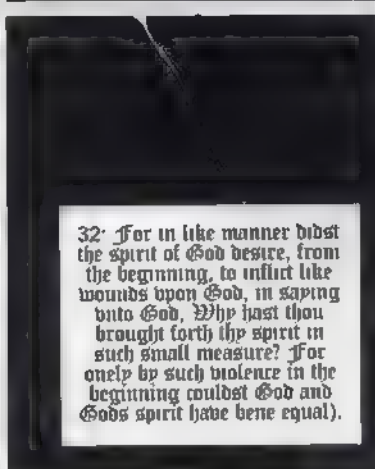
29: And, thrice in each trimester of her life, by the Will of God, whether spirit-bearing seed doth go in unto her or doth not go in unto her, in her sorrow,



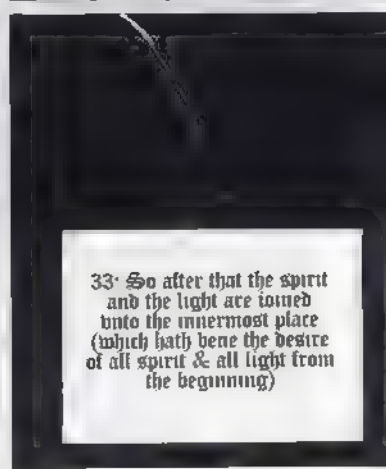
30: The innermost place of the woman shalt bring forth, in profusion, the four-and-thirty spirits & the two-and-thirty spirits & the six-and-twenty spirits which are her blood and which think themselves the equal of God,



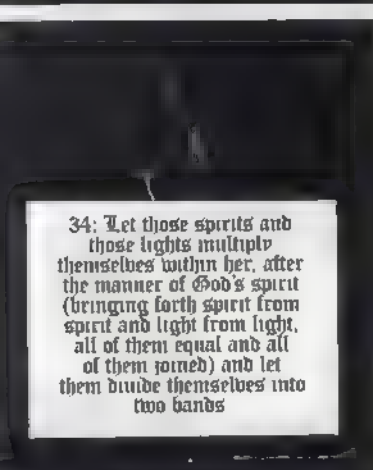
31: Thereby shall her blood shield her from the merged spirit-and light which both seek to tear at her and to pierce her flesh in her innermost place with its tendrils, inflicting wounds upon her which, without her shield, wouldst otherwise be too grievous for her to bear.



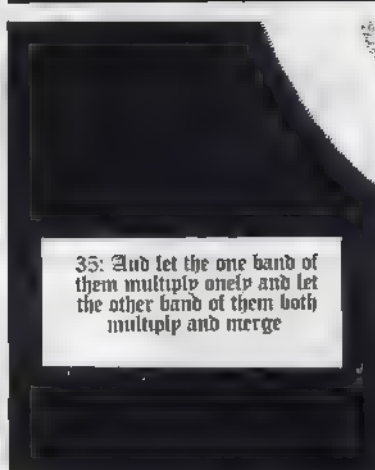
32: For in like manner didst the spirit of God desire, from the beginning, to inflict like wounds upon God, in saying unto God, Why hast thou brought forth thy spirit in such small measure? For onely by such violence in the beginning couldst God and Gods spirit have bene equal).



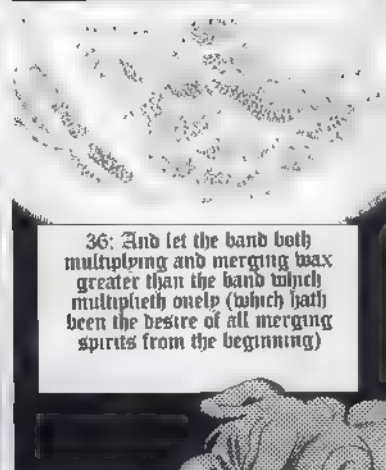
33: So after that the spirit and the light are joined unto the innermost place (which hath bene the desire of all spirit & all light from the beginning)



34: Let those spirits and those lights multiply themselves within her, after the manner of Gods spirit (bringing forth spirit from spirit and light from light, all of them equal and all of them joined) and let them divide themselves into two bands



35: And let the one band of them multiply onely and let the other band of them both multiply and merge



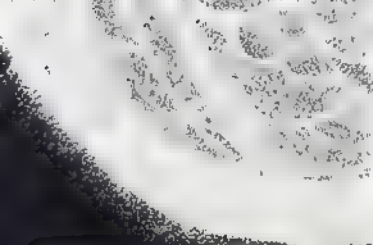
36: And let the band both multiplying and merging wax greater than the band which multiplieth onely (which hath bene the desire of all merging spirits from the beginning)

whelping. For some reason, women are unlucky enough to have to deliver babies determined to peel a layer off the inside of their womb when they are born." (ibid)

It always amuses me when scientific types (who, theoretically, limit themselves to rock-solid, nonsense-impervious underplannings for their every observation) use a word like "unlucky" to describe a central fact of human life. On the contrary, I think this is God's measured judgment on His spirit, his spirit's excessive enthusiasm in "going in unto the light" and the metaphorical Word/"light" which came forth from within him. It seems to me that animals have easier births because (existing below the threshold of coherent thought) there is no need for them to share the consequences of (thinking) entities (not naming any names) which demanded co-equality with God. That is, it seems to me that God's point with the trial and torment of human birth is "Equal you want? Equal you will have - but there's a price to be paid for equal. For the one to gain, the other has to lose." No skin off God's spirit's nose when God's spirit was in the position to gain by achieving co-equal status, but much more than skin off "the light's" uterus when the spirit decides to get really, really, really joined to

her. As further verification, I think it worth noting that women are the only mammals who, in the course of pregnancy, suffer incontinence, colitis, low blood pressure, indigestion, breathlessness, morning sickness, varicose veins and mineral loss in their bones (because the human embryo has an almost insatiable appetite for their mother's calcium) and a 75% rate of miscarriage. Many of these ailments are caused by the embryo effecting a severely traumatic displacement of the mother's bladder, intestines, stomach, liver, heart and lungs. Among mammals, suckling is only painful for human mothers, etc. etc. "Equal you want? Equal you will have." I'd imagine God was thinking to Himself all the while, Better you than Me.

6:34 - Not surprisingly, the development of an embryo in the first five days is a "living metaphor" of the actions of hydrogen and helium within the sun. As soon as the embryo comes to rest on the wall of the uterus the trophoblast cells split into two populations, one of which multiplies only (the inner cell mass) and one of which multiplies and merges (the fused trophoblast). The inner cell mass also divides into two, the endoderm bubble and the ectoderm bubble.



37: And let that band which multiplieth and mergeth encompass round about that band which doth multiply onely (which hath, likewise, been the desire of all merging spirits from the beginning)



38: So that the spirits of the band which doth multiply onely might take counsel within themselves, saying, Behold, the band which doth multiply and merge hath become great and now doth encompass us round about.



39 And further saying, We likewise must now merge and form vs into a still greater being than that being which this other band hath become, for now have they ensnared us and attained to dominion over us.



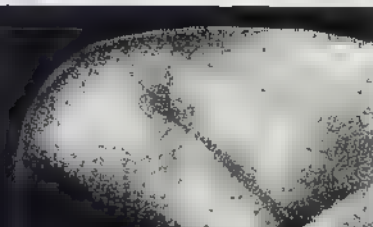
40: And let that band which had aforesometimes multiplied themselves onely begin to merge spirit unto spirit and thereby make themselves into a being greater than those spirits which multiply and merge (which hath, from the beginning, been the desire of those spirits which multiply onely)



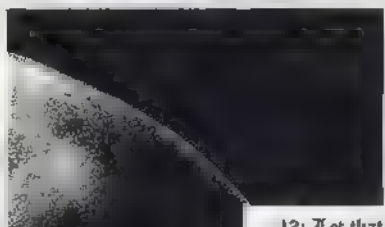
41: And let them multiply and merge into a still greater being and let that still greater being press sore against the first merged being which doeth encompass him round about



42: And when that latter merged being hath waxed great (as hath, likewise, from the beginning been the desire of those spirits which multiply and merge)



43: Let that being break forth from the innermost place within the woman with great violence, amidst great outpourings of dark and heavy poisonous waters which are her blood.



6:35-41 - There are a whole lot of steps in between here that I left out. The way that a baby constructs itself (and, sorry, pro-choicers, there is no question that the baby constructs itself. Up to the four-cell stage you could argue that the fertilized egg is just an extension of its mother, but after the four-cell stage the baby is a completely autonomous—albeit gruesomely parasitic—separate being) is a fascinatingly intricate process, each of which serves as a metaphor for God's spirit, the Word and the light. As an example, the first two things an embryo grows are its mouth and its anus. If you can find a more apt twofold "living metaphor" for "the light" than that, I'd sure like to hear it.

Anyway, owing to space constraints, I've skipped ahead to the relationship between the amniotic sac and the developing/developed fetus which is, likewise, a "living metaphor" for helium and hydrogen inside the sun, only reversed, in this case: the multiplying and merging entity (the

amniotic sac) encompasses the multiplying and Johnny-come-lately merging entity (the fetus) whereas inside the sun, the latter (hydrogen) encompasses the former (helium). The construction of the amniotic sac through multiplying and merging (or, more accurately, really, really really joining), is, I believe, God's way of metaphorically bringing to fruition on the microcosmically least destructive level—the implicitly disastrous course which His spirit would have adopted in his "multiplying vs. multiplying and merging" contest with "the light"

Look, spirit look here. This amniotic sac see, this is what *your* choice would have been: surround the multiplying light and get all your multiplying spirits to join up and contain the multiplying light. Now, watch what happens to the amniotic sac that's trying to contain the "multiplying lights," once the "multiplying and now merging light" the fetus—gets big enough. Yes, exactly. You're welcome

44: And by its coming forth with violence, let it tear and collapse that innermost place (as hath likewise been the desire of Gods spirit from the beginning) so that that innermost place is no more merged, but a sac torn and collapsed in upon itself

45: And let that being which breaks forth be called the beautiful child of the man (who has his spirit in the midst of him, which doth vex and trouble him sorely) and the woman (who is his light which came forth upon his Word, vexing and troubling the man sorely).

46 And let the child wax great, either in the Image of God (with His spirit that vexes and troubles him in the midst of Him) or in the image of Gods spirit (which is of the Word and of the light, vexing and troubling God sorely).

47 For it was the Will of God that the man and the woman be fruitful and multiply and, thereby, subdue the earth.

48 By this means: that the earth might, through seeing the folly and the nakedness of the man and his female

49: (The spirit in the midst of the man between his collapsed sacs of nakedness and folly, hardened against his Word and his light by his blood, going in unto his female without teasing & with great haste and violence

50: And his female, conceiving within her innermost place, likenesses of them both, which doth take her substance from her and doth tear at her and pierce her, breaking forth in still greater violence and making of her innermost place a collapsed sac and through the nourishing of those likenesses making of her breasts, likewise, collapsed sacs)

51 That, in seeing this folly and this nakedness and this violence and this sorrow, multiplying and so oft repeated everywhere upon her and within her, the earth might come, thereby, to knowledge and understanding

52: Of the still greater folly and the still greater nakedness of the light, of the Word and of the spirit of God (of all whom the earth didst come forth)



53 So that, on the last day of the earth when the multiplying and merging spirits (which are the fuel upon which the sun both burns) hath all bene incinerated

54 And when the Word upon which the sun didst come forth doth wax hot and wax great, on the last day of the earth, expanding and filling the heaven above her so that naught else can be seen, yea, from the east unto the west & from the north unto the south;

55 And when that Word upon which the sun didst come forth doth wax greater and greater still, in the last day of the earth, so that all dust and all stone and all rock upon the earth, every mountain and all the seas are broken up from around about her innermost place

56 Hurting outward from her and drawn nigh unto the Word which waxeth greater and greater still collapsing the earth like a sac and tearing forth her innermost place from within her

57 Which hath contain all spirits of every man and every woman which ever were upon the earth, the spirits of every living creature, the spirits of all cattle and of every creeping thing which ever was upon the earth

58 And all those spirits which hath multiplied and merged and which ever did come forth from within her

59 And all those spirits which hath bene within her from when she wast but dark and poisonous waters, without form and void,

60 All risen from within her, hurtling outward from her, drawn nigh unto the Word (some of them crying unto God, Have mercy, O God, on your blinded spirits and some cursing and blaspheming His Name)

61 The force of that Word, upon which the sun didst come forth, tearing her innermost place from within her with great violence so that what was once the earth shalbe naught but a sac collapsed in upon itself

6-54-62 - Coincidentally, when the sun expands into a red giant state at the end of its "main sequence," the best estimates are that its diameter will expand by 90 million miles or so, or just about to the orbit of the earth. So the greater likelihood is that the earth will be incinerated long before the expanding Word within the sun gets a hold of her. This won't, in any way, ameliorate the earth's ultimate fate, however - incinerated, her constituent parts will still exist within the corona/chromosphere, her accumulated spirits/hydrogen - including your soul and mine - will just join all the other hydrogen journeying from the corona to the bottom of the photosphere

waiting its turn to "draw nigh unto the Word" over the ensuing hundred million years or so. The only difference is that the journey your soul and mine will be making - from the corona to the bottom of the photosphere and back up again - will be about 93 million miles longer than the journey's the hydrogen spirits make now. So, before Judgment Day, our souls will probably only have to make 1,000 really, really long round trips instead of 100,000 shorter ones. I knew that would cheer you up.) I thought it was more dramatic that the earth dodge that "red giant" bullet and, instead, have to go through the sun's collapse into a white dwarf state.

62 The Word now drawing her into himself remorselessly (for beside the Word, the earth's innermost place is but a molten teardrop), joining her with great violence unto those incombustible spirits which are everywhere round about her & everywhere round about the Word, collapsing & collapsing inward

63 For there, in the last day of the earth, as it hath been with the last of those spirits which aforesometimes had, within the sun, multiplied one's and which had at last, begun to multiply and merge and had, at last, in their own last day, come nigh unto the Word

64 That the innermost part of the earth, after the manner of all spirit, shall, in those last moments of her last day, drawn nigh unto the Word

65 (Even as a shell of incombustible spirits doeth take shape and merge behind her cutting her off from the face of the Deep)

66 That she might nevermore thereafter gaze upon the face of the Deep, that she might nevermore thereafter come nigh unto the threshold of freedom, that she might nevermore thereafter come forth from the Word which doeth encompass her round about)

67 And in the last moment of her last day (as it hath been with all spirit from the beginning), the earth, as both all spirit, draweth nigh unto the Word, as hath been the Will of God from the beginning

Chapter the Seventh

And, as hath been the Will of God from the beginning,

two in every hundred spirits, whether the spirit of a man or the spirit of a world, the spirit of a woman or the spirit of a bird (for in his or her last moment, drawing nigh unto the Word, all spirit is as all other spirit)

2 Two in every hundred spirits which multiply (after ten times ten thousand journeys in ten times ten thousand years, each time coming nigh unto the threshold of freedom) coming finally nigh unto the innermost place of the innermost place of their star, unto that place which is called the Word,



3: Two in every hundred spirits which multiply and merge (after ten times ten thousand journeys in ten times ten thousand years, each time coming nigh unto the innermost place of the innermost place of their star, unto that place which is called the Word),

4 And two in every hundred of those incombustible spirits which collapse in upon the Word (even as the Word waxeth great before them);

5: Two in every hundred spirits, whensoever he or she cometh nigh unto the Word, doth suddenly reason within himself or herself saying, The Word is false which came forth of the spirit of God and the Word is, therefore, nothing and of none effect.

6: And this, O Cerebus, is the innermost secret of the innermost secret of every star and the innermost secret of the innermost secret of every spirit which doth repent:

7: The Word which came forth of the spirit of God in the beginning (that God shouldst bring forth His spirit in equal measure to God and that God shouldst join Himself unto His spirit for all time) is false and (therein) the Word, from the beginning, was false and, from the beginning, was nothing and, from the beginning, of none effect.

8: For it is truth which God spake unto His spirit when His spirit didst go in unto the light and wast joined unto the light and first repented of his multiplying and sought to flee from the light and return unto his place:

9: What God hath joined together let nothing put asunder.

10: And two of every hundred multiplying spirits and two of every hundred merged spirits which (whether knowing or knowing not) hath sincerely repented of that first folly and of that first nakedness and which seek no more to be Gods equal,

11: At last, two of every hundred spirits both hearken unto this saying of God, saying within themselves and then likewise aloud with all joy and gladness unto all the spirits round about them:

12: The Word which came forth of the spirit of God is false and is nothing and is of none effect. And in that moment, the Word doth lose its hold upon those two in every hundred spirits and they are no more buffeted & torn & tempest tossed nor drawn inward to destruction nor ensnared within a pit of great darkness

7-1-18 - At a meeting in Pasadena organized by the American Physical Society and the American Association for the Advancement of Science, 16 July 1931, Wolfgang Pauli introduced the concept of the *neutrino* as a means of solving a series of problems posed by nuclear decay processes. He was so uncertain of his theory that he declined to have his lecture published. Observed phenomena dictated that the particle would have to a) have virtually no mass, b) have a specific energy, momentum and spin, c) be at least as penetrating as gamma-rays (which can penetrate virtually anything) and d) by implication, be virtually undetectable. To give you an idea of the magnitude of the problem of proving their existence, to "stop" a neutrino coming out of the nuclear decay process in the sun would require one light year (5 trillion miles) worth of lead. However, never underestimate the resourcefulness of scientists. In the 1950s, scientists (by means of a chemical process that makes my head ache just to remember

that I read about it) were able to detect the presence of neutrinos....

...(trillions of which, originating in the sun's nuclear core, by the way, are pouring through every inch of you every second of every day. During the day, they stream down through the top of your head and out the bottom of your feet and then into and through the earth. At night, they stream up through the earth and then up through your feet and out the top of your head, into space) (so it wasn't just the beer you were feeling last night)

...and it wasn't until the 1990s that the Nobel Prize was awarded for their discovery (that is, for more than half a century, neutrinos were still considered to be in the "unproven, theoretical" category). It is now verifiable scientific fact (I'll take their word for it, I never want to read that stuff again) that there exist three classes of neutrinos: electron neutrinos, tau neutrinos and muon neutrinos.

What most interested me and what is most pertinent to my thesis, here, is

13: And in their joy and their gladness they doe speake again & again & again unto those spirits which, like themselves, haue drawen nigh unto the Word and which are euerwhere round about them,

14: Which, like themselves, haue come to this the moment of their destruction, speaking unto them and saying, Hearken vnto me: the Word which came forth of the spirit of God is false, the Word is nothing and the Word is of none effect

15: Howsoever the other spirits hearken not vnto them, but are buffeted & torn & tempest-tossed, multiplying and merging,

16: Half of them burning with desire to break forth upon the face of the Deep and half of them burning with desire to reclaim the Word and (thereby) to become the equal of God.

17: Half of them crying vnto God, Have mercy, O God, vpon your diuided spirits. And half of them cursing and blaspheming His Name.

18: But, by their inwardly repenting, in that they no more seek to become the equal of God and in that they see that the Word of the spirit of God was, from the beginning, nothing and of none effect,

19: For these two in every hundred spirits which haue drawen nigh vnto the Word, Lo, suddenly the crooked path is made straight before them and the journey of ten times ten thousand miles which took them ten times ten thousand years, is now but the journey of a moment from the bottommost vnto the topmost layer,

20: No longer bound within gases and dust, no longer bound vnto the Word, two in every hundred of the merged spirits and two in every hundred of the multiplying spirits, seeing that their fellows hearken not vnto their word, rise up, coming forth from the innermost place of their star, rising up faster and still faster, and coming forth from the fiery holocaust.

21: For suddenly, now, they are lighter spirits than those that merge. Suddenly, now, they are lighter spirits than those which multiply

THAN
THOSE
WHICH
MULTIPLY

this: even with the most precise calculations that science has available to it—particularly as regards the process of nuclear decay in the sun (the fact that the precise weight of a hydrogen proton and neutron, the weight of the protons and neutrons in a helium atom, the size of the sun, virtually down to the millimeter in cosmological terms and the rate of nuclear decay in the conversion of hydrogen into helium are—all of them!—demonstrable, iron-clad, scientific givens)—scientists are only able to detect 2% of the neutrinos that are supposed to be coming out of the sun. There are at least a dozen detection centers around the globe at this time, (consisting of hundreds of thousands of litres of chlorinated heavy water sunk deep underground in, as an example, gold mines, and monitored with monumentally exacting precision) all of them becoming more accurate with every passing month, all of them functioning within the parameters of the same set of scientific givens. And all of them keep coming up with the same result:

Only two out of every hundred neutrinos that is supposed to be coming out of the sun, is actually doing so.

"Where do neutrinos go? Retic neutrinos that decayed to photons after the time atoms began to form...would have produced radiation over and above the [existing] microwave background radiation [in the universe]; such radiation is not observed. Neutrinos that decayed to photons before the formation of atoms would have influenced the shape of the spectrum of background radiation; such an effect is not observed. Neutrinos from supernovae decaying into photons would produce a background of high energy photons; such a background is not observed." (Christine Sutton, Spaceship Neutrino)

719 - It takes a particle of hydrogen or helium 100,000 years to travel from the core of the sun to its surface. It takes a neutrino three seconds.

22: Suddenly, now, they are spirits having less weight than a thousandth of a ten thousandth of the smallest particle of dust.

23 Suddenly, now, they are spirits as they were in the beginning, when first they were brought forth from within God, spirits having no weight at all.

Chapter the Eighth



Suddenly, now,
they are spirits

soaring up from within the fiery holocausts or up from those incombustible spirits collapsing in upon the Word, soaring up and out. Breaking forth, at last, upon the face of the Deep.

2: Soaring faster and faster away from those prisons of their own deluding, soaring out into the vast reaches of the infinite night

3: Soaring, unimpeded, through the great masses of stone, soaring, unimpeded, through the great masses of rock. Soaring, unimpeded, through the great merged beings of spirit:

4: Past all the pits of darkness, scarce noticing anything round about them, for now they know, as always two in every hundred spirits doth know, all that they need know:

5 That the masses of stone and rock and the great merged beings of spirit and the pits of darkness are not of God but are of the Word onely.

6: Which came forth from within the spirit of God. And which was, from the beginning, false and which was, from the beginning, nothing and, which was, therefore, from the beginning, of none effect.

7: Two of every hundred spirits, every minute of every day, pouring forth in their billions and their trillions from the innermost secret place of the most innermost secret place of every star,

8: Multitudes from stars which are being born, multitudes from great stars and multitudes from lesser stars. Multitudes from stars in tandem, multitudes from starry clusters, multitudes from dead stars and multitudes from stars which are dying.

9: So many spirits that they cannot be numbered for their multitude, all of them having repented (in the innermost secret place within them) of their folly and of their nakedness.

10: All of them knowing that the Word which came forth of the spirit of God is false and is nothing and is of none effect,

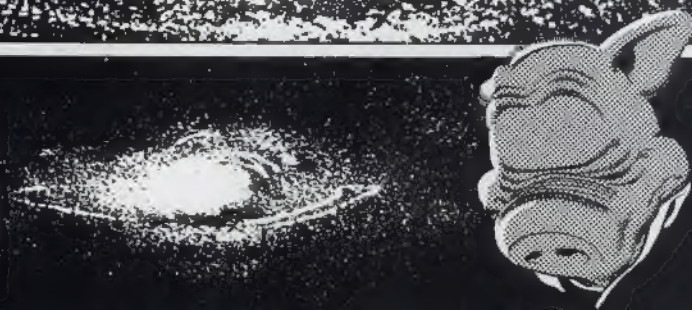
11: They are the weightless, soaring spirits, numberless in their journeys, who stream, unimpeded, through the stars, through the greatest of them and through the least of them, through stars in tandem and through the clusters of stars,

12: Streaming, unimpeded, through each fiery holocaust, the like of which had formerly been, for them, an inescapable prison

13: But all of which, they now know, had come forth upon the Word and which, they now know, was thereby false and thereby nothing and thereby of none effect.

14: All the weightless, numberless spirits soaring free upon the face of the Deep, going and journeying through the night and through the stars, at last breaking forth upon those most distant and pristine expanses of the infinite night

15: Weightless, numberless spirits coming at last, in their multitudes beyond numbering, unto those blessed regions beyond the outermost stars.



16: Blessed regions
unmarred by the folly of
the great fires and
unblemished by the
nakedness of the dark
pits, without stone and
without rock anywhere
upon them.

17: And thence unto those
still more blessed regions
of the Void bereft even of
dust, blessed regions of
the Void like unto those
unto which the spirit
of God first came
forth from God.

18: Spirit returning, at
last, unto their place, A
place of peace and of rest,
without trial and without
torment.

19: Which was their place
from the beginning, which
was their place before
Time began, and which is
their place now that Time
is but a fading and distant
memory, far behind them:

20: Now that Time is, to
them, like unto a spark,
which no sooner comes
forth of the darkness than
unto the darkness it
returns.

21: Their place which, in
the beginning, was
appointed to them by God,
for the promise of God is
true.

22: Thou art as thou art:

23: And thou art with me
always.

24: Be thou content in
this, therefore.

Amen.

DAVE SIM

Creator, Writer
Characters/
pencil & ink,
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LATTER DAYS**PROLOGUE**

(Cerebus 266
and 267)

BOOK ONE

(Cerebus 268 to
288)

BOOK TWO

(Cerebus 289 to
300)

...continued from inside front cover

"Heare yee people all of them, hearken O earth, and the fulnesse thereof, and let the YHWH God be witnesse against you, the YHWH from his holy temple. For behold, the YHWH commeth forth out of his place, and will come downe and tread vpon the high places of the earth. And the mountaines shall be molten vnder him, and the valleis shall be cleft: as waxe before the fire, as the waters that are powered downe a descent."

Micah 1:2-4

"Immediately after the tribulation of those dayes, shall the Sunne be darkned, and the Moone shall not giue her light, and the starres shall fall from heauen, and the powers of the heauens shall be shaken,"

Matthew 24:29

"Heaven and earth shal passe away: but my words shall not passe away. But of that day and that houre knoweth no man, no not the Angels which are in heauen, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is."

Mark 13:31-33

"And there shalbe signes in the Sunne, and in the Moone, and in the Starres, and vpon the earth distresse of nations, with perplexity, the Sea and the waues roaring, Mens hearts failing them for feare, and for looking after those things which are coming on the earth; for the powers of heauen shall be shaken."

Luke 21:25-26

"And the sea gaue vp the dead which were in it: and death and hell deliuered vp the dead which were in them: and they were judged euery man according to their works. And death and hell were cast into the lake of fire: this is the second death."

Revelation 20:13-14

"Verily, they who hope not to meet Us, and find their satisfaction in this world's life, and rest on it, and who of Our signs are heedless; — These! their abode the fire, in recompense of their deeds!"

Jonah, Peace be on him!

10:7-8

"On the day when their faces shall be rolled in the Fire, they shall cry: 'Oh! Would that we had obeyed God, and obeyed the Apostle!'"

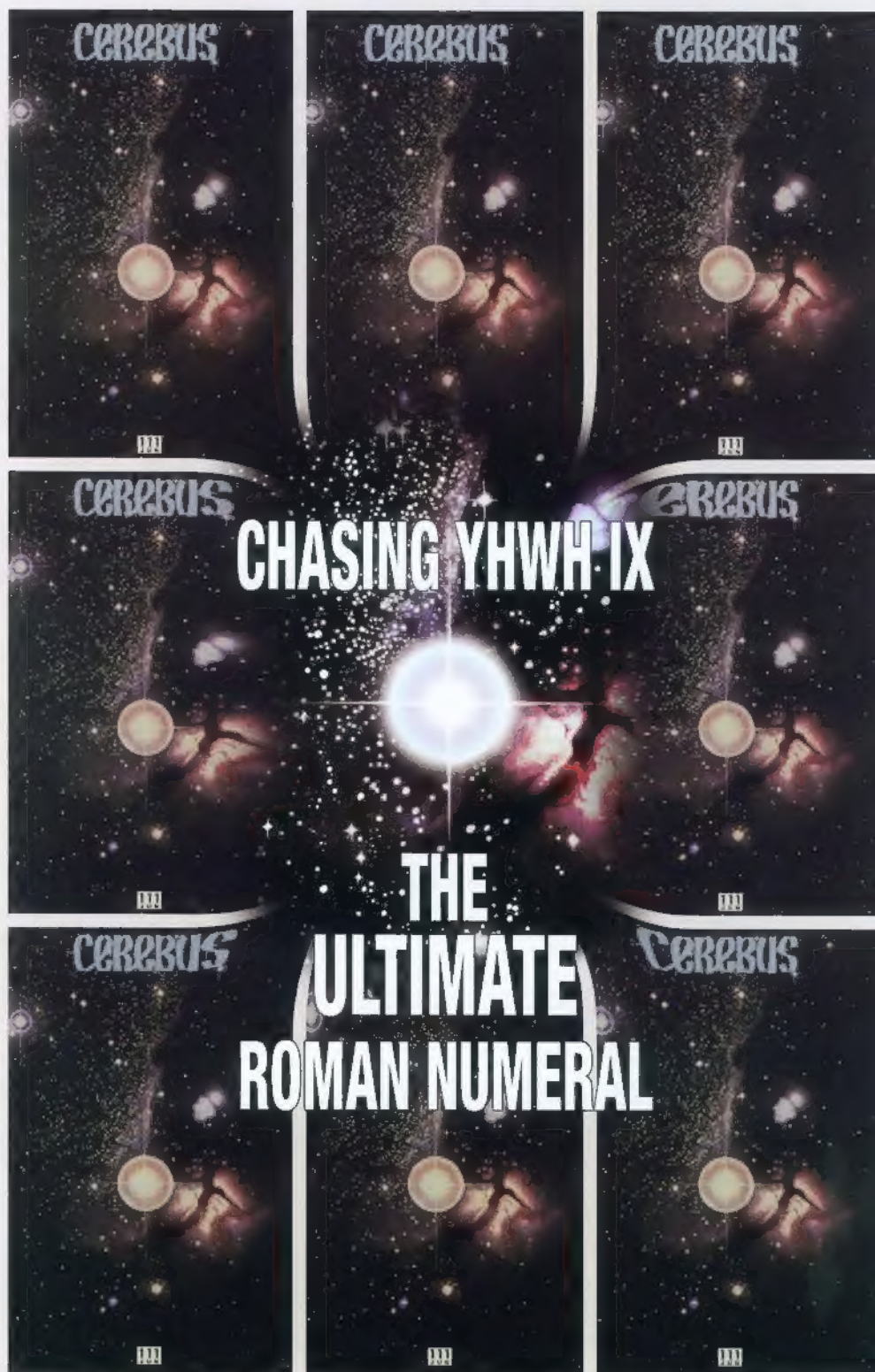
The Confederates

33:66

"On this day the one of you shall have no power over others for help or hurt. And We will say to the evil doers, 'Taste ye the torment of the Fire, which ye treated as a delusion.'"

Saba

34:41



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